Review and Expositor

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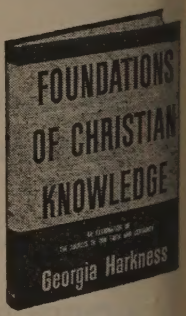

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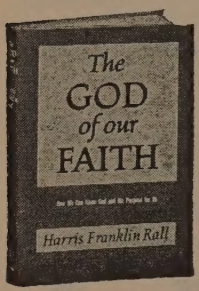

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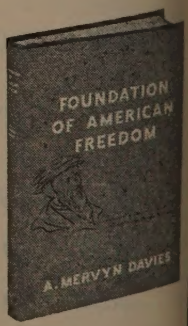

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Review and Expositor

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Editorial Introduction

Some time ago the *Review and Expositor* announced the new policy of publishing articles that would be considered controversial by some of its readers. The purpose was in order that Baptists might have a medium through which ideas could be exchanged and debated in learned articles in a calm manner and in a friendly, brotherly, Christian atmosphere. This announcement met with an immediate and overwhelmingly favorable response. The *Review and Expositor* has been faithful to its promise by publishing many of the fine articles that it has received. Response to the new policy since the publication of such articles has increased and it continues to be favorable. The current issue of the *Review and Expositor* contains what we hope will be received as a good collection of articles. These articles are concerned with various aspects of the Church and the churches. Their concern is properly Baptistic inasmuch as one of the great contributions of Baptists to Christian thought is their conception of both the Church and the churches.

Historically, the great bodies of Baptists have affirmed both the Universal Church of Christ and local churches and they have rejected an organized Church composed of churches and coextensive with the Universal Church. Theron D. Price, David T. Porter, Professor of Church History in the Southern Baptist Theological Seminary, gives a succinct exposition of the New Testament teaching of the Church and the churches as stated in the Baptist confessions of faith. Churches can best embody the Church when they are properly organized, and this is the concern of Norman H. Maring, Professor of Church History in Eastern Baptist Theological Seminary. He deals with the basis and structure of Baptist polity. The local church must be concerned for real worship of God, and this is the point of W. W. Finlator, pastor of the First Baptist Church in Elizabeth City, North Carolina. He focuses attention upon the arrangement of the sanctuary that it may be a means to aid the worshippers to communion with God. Dr. Price's article is the substance

of an address at the Southern Baptist Convention meeting in Miami, May 21, 1955. Dr. Maring's article is the substance of an address to a group of Baptist students in New York City in April, 1955.

The Church and the churches necessitate specific communal expression. According to the Pauline Epistles, particularly in Romans 12, I Corinthians 12, and Ephesians 4, the true Church is a community. Josiah Royce understood Paul to see this community making explicit the *agape* which was implicit in the teaching of Jesus. This has been an important aspect of the Church throughout its history. Unfortunately, this emphasis has not been made with sufficient force in recent Baptist thought and action. Dr. G. McLeod Bryan, Professor of Philosophy and Christian Ethics in Mercer University, issues a call to the churches to relearn a part of that for which the Church was constituted. The substance of this paper was read to the annual meeting of the Fellowship of Baptist Theological Students in Nashville, March 30-31, 1955. Dr. Henry A. Buchanan insists that the Church must be the community of the redeemed witnessing to the truth of God as it relates to immediate social problems. His article is a sermon which was preached in his capacity as pastor of the Shellman (Georgia) Baptist Church. Dr. Buchanan was dismissed from his pastorate in Shellman as a result of the views expressed in this sermon. He is now pastor of the David's Fork Baptist Church in Lexington, Kentucky.

As Baptists we are rightfully proud of our history, but we are often more vocal than learned about our history. Fortunately, a good number of able men are now seeking to know and understand our history and to acquaint us with ourselves. W. Morgan Patterson, pastor of the First Baptist Church in Progress, Mississippi, is such a man and his article on Baptist historiography in America should be helpful to others.

The witness of the Church is dependent upon its faith in God and its knowledge of his will. Dr. Ted R. Clark, Associate Professor of Theology in the New Orleans Baptist

Theological Seminary, contributes a prose poem toward our understanding. Dr. Clyde J. Hurst, Professor of Bible in Hardin-Simmons University, critically examines various approaches to religious knowledge and constructs what he considers to be a more adequate approach to the understanding of God. Dr. J. Estill Jones examines the meaning of faith as it is developed in the Epistle to the Hebrews. His article was delivered September 13 as his inaugural lecture as Assistant Professor of New Testament Interpretation in the Southern Baptist Theological Seminary.

The editors would call the attention of the subscribers to the advertisements in the *Review and Expositor*. We are entering upon a new policy of accepting a limited number of advertisements from reputable firms. We hope that this arrangement will prove helpful to both subscribers and advertisers.

The Church And The Churches

BY THERON D. PRICE

The object of this address is as simple as it is important, and as important as it is simple. Using the New Testament as authority and guide, and Baptist history as a tool of interpretation, I want to deal with two basic questions: "What is the Church?" and "What is a church?"

What Is the Church?

When one turns to the New Testament for the answer to the question, "What is the Church?" it quickly appears that the subject is so richly varied that the answer must take many factors into account. The New Testament has more to say of the Church than can be said in a single passage or from a single context. The best way, therefore, to make a properly Biblical statement on the nature of the Church is to make such balanced representation of the total Biblical witness as will do no violence to the various parts.

The Biblical doctrine of the Church has its presupposition and finds its point of departure in the covenant-people of the Old Testament. One of the pivotal chapters in the early narrative is *Exodus* 19. This passage states both the consummation and the purpose of God's mighty saving act in the deliverance from Egypt. A people who were no-people are being constituted a Kingdom-unit in history on the basis of vocation and mission. They are to be unto God "a kingdom of priests and a holy people." That is, they are to manifest God's character in their common life and are to be instruments for bringing others to do the same. Since the vision of God is the end for which they were made, this covenant-people is an end. But since this same vision of God is the end for which we all were made, the vision of God must be shared. The true worship and knowledge of God are always expressed, therefore, in the service of God. In this sense, the covenant people is a means—a means of extending the covenant relation to "all the families of the earth." This all rests on the foundation of God's ownership over all, and is contingent upon Israel's covenant fidelity.

The Old Testament narrative in many respects gathers around the measure and manner in which the Israel of the calling became increasingly the Israel of the flesh. It is the story of how the revelation through the holy people was in time restricted to the revelation through the holy remnant, and at last through the Holy One: the Suffering Servant and Son of Man. In Jesus Christ the Holy One was in our midst to redeem. In him the revelation given to the patriarchs and prophets in varying portions and manners, appeared in clarity and fulness. For in him who was both perfectly sinless and perfectly obedient to the Father's will, the very character and heart of God were revealed. That people who by faith saw that this was so, who by grace were incorporated into his divine life, and upon whom the Spirit came in life-transforming power was the Church. To them passed, as *I Peter* 2:9-10 is to remind us, the vocation and mission of Israel.

The Church, then, is God's reconstituted Israel—the People of God—whose vocation and mission in turn is to reflect God's character and to bring others to do the same. Such calling still rests upon God's sovereign ownership, and is contingent upon the Church's covenant fidelity to her Lord. The important thing here to note is that in the New Testament—and one might add in our historic Baptist confessions of faith—this is the essence of the Church. Where believers are gathered by the grace of God, living in repentance and faith and confession, walking in obedience as God gives them to see the truth, construing that truth rather as an evangel to be shared than as a possession to be hoarded, there is the Church. Where this is absent, no amount of doctrinal orthodoxy, of ecclesiastical regularity or of promotional enthusiasm can make the Church.

The Church understood comprehensively as the People of God is variously represented and designated in the New Testament. Three such designations will suffice to get the heart of the matter before us.*

*The arrangement and some of the ideas which follow are traceable to the fine work of Lesslie Newbijin: *The Household of God*, New York: Friendship Press, 1954.

The Church is, first, the "Congregation of the Faithful." The work of God is to believe on him whom God has sent. To believe in him is to have eternal life. In *Acts* the Church is referred to simply as those who have believed. When the New Testament speaks of our relationship to Christ it is the words "believe" and "faith" which are used at every essential point. The Church is the congregation of the faithful. This view of the Church gives primacy to, or, better, focuses emphasis upon the preaching of the Gospel and upon the worship of God through Scripture, Prayer, Baptism and Supper. This has repeated emphasis in *Galatians* and *Romans.*

The Church is composed of men but not by men. God justifies men freely by sheer grace. Man's part is to believe and receive this grace. Even man's response in faith is a testimony to God's grace. But in the New Testament this, characteristically, does not take place by some private or secret transaction between God and each soul as an individual *merely.* It takes place publicly—as it were on the plane of history. God makes covenant with Abraham and his seed. He calls Israel to be his holy nation. He creates a visible congregation and sets in it the visible signs of baptism and supper. Men are saved—in the Biblical sense of past, present and future salvation—in terms of their relationship in faith to what God the Father is doing through his Gospel with this People as they worship him and serve him. And men are lost—in the Biblical meaning of that word—in terms of their unfaith toward what God the Father is doing through his Gospel with this People as they worship him and serve him.

Secondly, the Church is represented in the New Testament as the "Body of Christ." Believers are to know a common life in Christ's body. Believers are said to be incorporated into Christ, to be baptized into Christ, to have put on Christ. Those who are thus assimilated to him, who live under him as Head, are his own chosen and commissioned people. To them are given the keys of the Kingdom of Heaven. They are his apostles and they have his authority

in the spiritual world. They represent him in the plenitude of his power. This appears in actual practice in the epistles to the *Corinthians,* and is elaborated as a doctrine of the Church and as a theology of history in *Ephesians.*

We Southern Baptists have been more ready to quote Ephesians 4:5—"one Lord, one Faith, one Baptism,"—than the preceding verse which reads, "There is one body and one Spirit, even as also ye were called in one hope of your calling." The Church is the body of Christ. There is one Christ, one Head. There is only one body, one Church. For his members to be divided from one another is for Christ himself to be divided. This is precisely what *I Corinthians* is about. We become members of Christ's body by his own gracious act of incorporation. We do not ourselves create this Church. We may only be added to it, and then represent and manifest it. For the question of whether or not Christ is to have his proper spiritual body which is the Church is a question on which even a voluntary association of baptized believers has no vote.

Thirdy, the Church appears in the New Testament as the "Fellowship of the Spirit." This is the characteristic emphasis in the book of *Acts.* This view sees the Church wherever the Spirit is present with power, and finds the distinctiveness of Christianity in the change—the ontological change—which it produces in the believer. This in *Acts,* is stressed much more, for example, than either doctrinal orthodoxy or ecclesiastical regularity.

Now these three emphases are not mutually exclusive. Indeed, no *doctrine* of the Church is adequate which neglects any one of the three. It is not without real point to be reminded that the historic English and American Baptist Confessions of faith did a good job at representing this full-orbed Biblical witness on the doctrine of the Church.

Every known Baptist confession of faith, including the First and Second London Confessions of the Particular Baptists, the Standard Confession and the Orthodox Creed of the General Baptists, and the Philadelphia and Charleston Confessions in America, has strong and comprehensive state-

ments on the Church. For in the New Testament, and in our historic Baptist faith, the Church is the People and the Household of God, the pillar and ground of Truth, in which is preached the Word of God, in which is shared a common life in the body of Christ, and in which is wrought the transformation of life by the power of the Holy Spirit.

What Is a Church?

All that has been said to this point refers neither to a merely lovely ideal nor to a reality which is only invisible. *The* Church is truly known only to faith, because it is constituted in and by the Holy Spirit. For this cause, it may in one sense be described as invisible. But the Church becomes visible in churches. The People of God appear in actual, visible, earthly companies. And among other things we ought never to forget that Jesus left on earth not a book, nor a creed, nor a system of thought, but a society of believers. This Church does not derive its ultimate character from its membership but from its Head. Its proper members are chosen by him and not by us.

Now it could not be too strongly emphasized that the historic Baptist witness to the dignity, the importance and the relevance of the local church is set precisely within the context of the historic Baptist witness to the primacy of the Universal Church. Early Baptists had a high doctrine of the local congregation not because they denied the Universal Church, but because they greatly believed in it. For a local church was important just because it was, in its own time and place, the manifestation and embodiment of *the Church.* In every congregation—just because in every congregation were present faith in God, fellowship in Christ and the transformed life of the Spirit—in *every* congregation was the fulness of churchmanship. God in Christ by the Spirit was present in each congregation. Each congregation was thus brought directly under the Word of God. Each was confronted by the Ultimate Reality. No one congregation had more access to the divine presence and power than another. Therefore, no one congregation nor group of congregations could

coerce the will of another. Each church was independent. But all churches were interdependent. They were congregations expressing a common experience, a common hope, a common faith and a common calling. The interdependence was expressed in the principles of association and cooperation. The independence appeared in each church's freedom to determine its own organization and discipline. But it was always the participation of each church in the life of the Whole Church which gave it importance, authority and relevance.

This historic Baptist truth now has a strange ring in some Southern Baptists ears. That this is so can be historically explained. The great Baptist confessions, including the six mentioned earlier, all had an article on *The Church* preceding the article on *a gospel church.* In those Confessions the Church is said to be "the one holy catholick church, made up of the whole number of the elect, gathered in one body under Christ, the one head thereof." The article on *a local church* was uniformly construed in terms of its relation to "the one holy catholic church."

This understanding of the relation is explicit in every Baptist confession before 1833. In that year appeared the New Hampshire Confession of Faith. While in its preface, reference was made to "the Church" and "her great Head," the Confession itself has no article on *the Church* but only one on *a gospel church.* The wide circulation of this confession in the *Church Manuals* of J. M. Pendleton, E. T. Hiscox and others, explains how many Baptists have been miseducated on the doctrine of the Church. The New Hampshire Confession does not deny *the Church.* It ignores it. The Landmark Baptist interpretation of that confession—associated for example with the names of J. R. Graves, J. M. Pendleton and Boyce Taylor—does deny *the Church* and affirms only a doctrine of local churches. Thus the comparative modernism of the Landmark movement—which in effect, though of course not in purpose, rejects much of the New Testament (especially *Ephesians*) and all of the historic Baptist Confessions before 1833—has for many of our

people displaced a Biblical and Baptistic view of the Church. This Landmark interpretation is widely influential in our own Southern Baptist Convention and it is a deplorable fact. On the one hand, it reminds us of how far we have departed from one aspect of the faith of our fathers. On the other hand, it challenges us to a fresh study of, and renewed commitment to, our historic witness to the doctrine of the Universal Church.

When we focus attention upon the question of how a local church is the manifestation and embodiment of the wholeness of the Church, there appears our specifically Baptist doctrine of *the gathered and disciplined church.*

In the early Baptist tradition there is little, if any, of the idea of "spiritualistic individualism." The church is visible, because it is a cohering group of regenerated believers already embodying and manifesting the "Catholick Church." But this one "Catholick Church" is identical with no single ecclesiastical organization. To affirm such identity, as when any one institution or any group of churches with a single faith and order claims to be "*the* Church," would—on early Baptist principles—amount to virtual blasphemy.

Further, the Church stands under the Word of God and not under subjectivistic whim. It maintains its integrity by mutual nurture and by the apostolic use of the ban. It has a back door as well as a front door! The Christian life has been viewed by our tradition as one of "separation from the world and unto God." But our very successes have risen up to threaten us! We have become a mass movement, and, in the South, we are all but a territorial Church. It is increasingly difficult therefore to be "separate." We are, in fact, no longer a group of "gathered and disciplined churches." The more we continue to succeed—at the surface level of mere numerical increase without corresponding growth in Biblical knowledge, theological competence and ethical sensitivity—the more difficult it will become for us to be as Baptist in fact as we are in name.

Our view of the relation of Church and State must be seen in similar perspective. There must be separation be-

cause the Church is regenerate, while the State is the legal structure of that order which lieth in the Evil One. It is of little moment that we have a token separation of Church and State on the legal and organizational level, if there be only little cleavage between the Church and the "world" at the level of motives and goals. It simply does not greatly matter how an unredeemed church is organized or related! But, again, our freedom is not unto the unrestrained exercise of the majority opinion as such. Our freedom is unto the finding, doing and loving the will of God. Any other kind is not *Christian* freedom.

Summary and Conclusion

The Church exists to embody and manifest in voluntary obedience the rule of God. It is the People of God who have recognized God's rule and willingly submitted to it. God's rule or kingdom is thus the ground and pre-supposition of the Church. A church is the local assembly of such People seeking its own time and place to show forth the life and effect the business of the Church. The Church is thus the ground and presupposition of the churches.

The Church and the churches originally were, and yet remain, in the context of the ends of the earth and the end of the world. Either is significant only as it aims its message and ministry at the salvation of the race, and demonstrates in its common life and experience the presence of the Ultimate Reality for which the ages were made.

Some Thoughts On Baptist Polity

BY NORMAN H. MARING

When one looks at Baptist churches, past and present, he does not find a clear and uniform practice with respect to polity. On the quesion of polity, as on many others, there has been diversity of opinion among people called Baptists. Nevertheless, there are strands which run throughout Baptist history, which may be regarded as characteristic. Generally speaking, one may say that there has been a characteristic emphasis in Baptist polity upon the local congregation. This stress upon the primacy of a local congregation was partly a defence against political and ecclesiastical tyranny, which sought to claim superiority over church power. However, it was not only a negative reaction; it was also positive in its basis. For Baptists believed that a local congregation provided a focal point for life in the Spirit. In the intimate, personal relationships of the primary group in face-to-face meetings, the Spirit could most fully speak and find expression. Morover, in the local congregation, the priesthood of the believer might be most fully realized.

Although the term "Independency" was not infrequently used of the congregational form of polity, it did not usually imply the atomistic individualism and isolationism which that term often carries today. It is true that there was little organizational structure beyond the level of the local church for some time, but that was partly because there was little need for it. The challenge of world missions, of evangelism, of education, and other tasks had not yet been heard. Therefore, the lack of overall organization does not imply an absence of recognized relationship to other congregations, on the part of the local church. Indeed, the early Confessions of Faith indicate that there was a clear consciousness of the need to form wider organizations for fellowship and for matters of mutual concern.

In the United States, in particular, there developed a one-sided emphasis, which virtually denied the Church which is the Body of Christ. Definitions of *ecclesia* were

forthcoming which obscured the unity of the Body of Christ, and interpretations of the local church as independent have sometimes found expression which seem a *reductio ad absurdum.*

Nevertheless, although there has been diversity of interpretation concerning the extent of independence which a local church should enjoy, yet there has been general agreement that the local congregation should be self governing. There has been a continuing and characteristic emphasis upon congregational polity. Authority and responsibility have been regarded as residing in the local congregation in a special way.

In some quarters, there is a strong conviction that congregational polity has been outmoded. With good show of reason, it is pointed out that the increasing complexity of the tasks confronting the church require more centralization of responsibility and authority. It is easy to see how changing conditions have brought changes in this respect in local churches and in denominational organization. The need for greater efficiency to conserve and utilize resources of money and of leadership abilities, the need of means to prevent needless divisions and internecine strife, the need for checks against irresponsible leaders who mislead churches—all of these things are set forth as reasons why we ought radically to change our polity. Besides, it is said, congregationalism arose in a particular setting, when it was necessary as a protection against encroachment of ecclesiastical and political powers over church power. Such conditions, it is argued, no longer exist in the same way today, so we ought to adapt our organizational structure to the new situation.

Some years ago, in a widely-read book on Baptist principles, the late H. Wheeler Robinson wrote: "it may well be that Baptists are now compelled to go deeper and to ask how far they are pledged to the policy of congregationalism." This sentiment is being echoed today, although it is often whispered rather than stated as forthrightly as he put it. In an age when the Church faces unprecedented opportunities, it does seem a shame to have to depend upon slow-moving,

cumbersome machinery involved in a congregational kind of polity. In view of the evident failures of many of our churches, the strife which has stunted the growth and dissipated the energies of Baptists in the North, the tremendous proportions of missionary, educational, and other tasks, it is a legitimate question as to whether we have not outgrown congregationalism.

Yet, we should be cautious about discarding a system which has contributed so much to the enlargement of freedom, both civil and religious. Not that we ought to let the dead hand of the past bind a present generation, if it can be demonstrated that traditional forms are no longer useful. Let us be sure, though, that the old machinery is outmoded, before we discard it and replace it with shiny new forms. Last summer, Lesslie Newbigin referred to the discovery on the part of some of the Younger Churches of "the revolutionary significance of the local congregation." When others are coming to discover the value of greater emphasis upon the local congregation, ought we not to hesitate to take steps which would weaken the place of the local church? Indeed, it is my conviction that congregationalism offers, at least potentially, the best kind of church order.

When one turns to the New Testament norm, what help does it offer in determining what kind of polity is most suitable? Is there a pattern for church order set forth there which is intended as a copy for all subsequent generations? There was a time when Baptists, as well as many others, would have replied without hesitation in the affirmative. However, today there are few who would defend a proposition that the Bible affords one definite pattern which is intended to be used by all churches always and everywhere. Yet, while the New Testament may allow for a diversity of forms of church order, there are some boundaries which limit the range of possibilities. There are guides here which help to determine what forms of polity are appropriate and which ones are not. The point from which one reckons in devising a suitable polity is the New Testament concept of

the Church, and in the light of that concept forms of polity must be framed.

There is a growing consensus that the Church is primarily a fellowship of those who by faith participate in a new life made possible by the indwelling Holy Spirit. It is the creation of God, not simply a voluntary organization of like-minded people who have agreed to help bring in the Kingdom. It is a community of God, made up of those who acknowledge the Lordship of Jesus Christ, not simply a democratic body of people equal in rank and privileges. It is the Body of Christ, a corporate people, brought to life and sustained by the Holy Spirit. Through this Body God is working out his eternal redemptive purpose. The Church "which is His body" is more an absolute monarchy than a democracy, and therefore terms like autonomy and independence, when implying the right of each congregation to act without consideration of the larger whole, are misunderstandings of the Church.

In the light of the foregoing, certain principles pertaining to polity may be stated. Church order is not based upon expediency, but rather there are definite poles which set limits to the possibility of variety. Three things which affect the suitability of church polity are: the nature of the Church as a divine fellowship, the animation of this fellowship by the Holy Spirit, and the functions of this fellowship which are entailed in continuing the Messianic ministry as the Body of Christ. Therefore, any understanding of church polity requires some previous consideration of the doctrine of the Church, of Christology, and of the Holy Spirit.

Accordingly, church order is here viewed as essentially functional. The structural organization of the Church ought to be of a kind which will enable the Church to be the Church and to fulfill the ministry to which God has called it. Whatever obscures the unity of Christ's Body, whatever hinders fellowship in the life of the Spirit, whatever denies the responsibility and opportunity of all believers to be ministers, whatever hinders the worship and witness of the Community is, therefore, inappropriate to church order. The converse

is also true. Whatever tends to equip the saints for the work of the ministry, whatever enables them to grow up into the measure of the stature of Christ's fullness, whatever contributes to the fullest participation of all members in the life of the Spirit is of value for church polity.

In line with this functional view of polity, four criteria must be met by any polity which would be in accord with the New Testament norms. First, there needs to be provision for ascertaining the mind of the Lord. If the Church is God's people, if it is the Body of Christ, then a first requirement of any church order is that it furnish the best possible means for determining the will of her Lord. That is to say, there needs to be some sensitive instrument by which the Church may be led to insights that express God's will for their decisions and actions. The early Church took very seriously the presence and leading of the Holy Spirit. In the moments of decision, the Spirit spoke to those who sought his will together.

Can the voice of the Spirit best communicate the divine will through a local congregation of convinced believers, or through individuals appointed to special office, as bishops? It has been Baptist theory (although practice has often fallen far short of the theory) that in the intimate fellowship of the primary group, the Spirit's leading may be most fully experienced. Here the Spirit speaks not only to a few select leaders who convey the will of God to others, but all of the congregation becomes involved in the process of seeking and finding. If congregational polity is to be effective, it requires active participation of the whole congregation in prayerful seeking after God's will. We must revitalize the "church" meeting" as the focal point of life in the Spirit, if congregationalism is to be an effective means of realizing the life of the Church. Indeed, if our churches are not to be just secular clubs governed by interest groups, or dominated by a few individuals, it is necessary to revive the idea of the Church Meeting. Daniel Jenkins aptly says in *Congregationalism: A Restatement* (p. 46):

> The place where the life in fellowship of a Congregational church is meant to find its focus is in the church meeting. The church meeting, a distinctive element in Congregational polity, is a regular meeting of all members of the church in good standing in which, presided over by the minister and guided by their deacons, they take counsel together and reach decisions concerning all the affairs of their congregation, both spiritual and temporal. . . . What needs to be made clear at this stage is that the element of fellowship receives its recognition in the very structure of a Congregational Church. Not only does Congregationalism insist that a church should be a family, it also gives the church an organ of family responsibility. The church meeting is not a club of like-minded men who frame rules to suit their own convenience and according to whims of their own. It is a solemn assembly of the people of God in a particular place, who meet together before God, to consider together in the light of the Word which is preached and on the basis of their sacramental fellowship with Christ, how they may discern and obey the Lord's will for themselves as His people in that place. It is the place where the fellowship with each other of all who love the Lord Jesus Christ is, to use a favorite phrase of John Owens, 'gathered into church order.'

A second requirement of church order is that it be so structured as to encourage the growth of persons in Christ. The development of congregational life as fellowship in the Spirit provides ways by which individuals within the community can develop into mature discipleship. Participating in the life of the church, sharing in the earnest quest for the will of God, becoming involved in the making of decisions and the ministry of the church enables him to become more fully a personal being. In this community-conception of the church is corrected that prevailing individualism which has characterized Baptists and other Christians the past century. One Baptist said in reference to polity, "The religion of Jesus Christ is essentially that of the 'ego' " (J. T. Christian, *Baptist Congress,* 1896, pp. 35-36). It is this kind of individualism that has brought to men a feeling of lostness and

led to the contemporary "quest for community," and our over-individualistic conceptions of the church have contributed their share to the havoc wrought in men's lives. If we substitute for this misconception of the church, the conception of the Church as fellowship, participation in the life of the Spirit, we will help men to become authentic beings, true persons.

The development of a congregation into a true community of the Spirit in this way would contribute to the upbuilding of the whole group, thus making possible the fuller realization of the doctrine of the priesthood of the believers. It would help to make the group a worshipping community and prepare it to become a ministering community, for all are encouraged to participate in decisions and actions. Opportunity is given for all to cultivate their gifts. The alternative to this seems to be to select a few representatives to whom policy-making is left. And this is to rob people, not so much of their rights, as of their responsibilities and opportunities for growth and service. Also it opens the door for clericalism, for concentration of power in relatively few individuals, and leaves insufficient check upon possible corruption of power.

To develop congregations in this way is not easy, and our tendency is to abandon the effort. Just as a committee of one often seems the most efficient committee, so we are apt to despair of bringing a group to the point where intelligent and Spirit-guided decisions are made. But it offers potentially the most fruitful realization of the nature and function of the Church. To this end, it is necessary that we better prepare for membership, that we open doors for more lay leadership, that we utilize new insights of group processes. The church life which involves all persons in a recognition and assumption of responsibility will help to make mature Christians and will enable more persons to hear the voice of God.

A third requirement of church order is that it must not obscure the unity of the Body of Christ. Certainly, our congregational polity has sometimes worked to the end that

independence has seemed to deny the interdependence of local congregations. Yet, it does not necessarily follow that congregationalism must lose sight of the "Great Church." Early Baptists had a consciousness of the Holy Catholic Church, while keeping in view the importance of the local congregation.

A congregational form of church order which would keep the view of the Church in true perspective must take seriously the obligation of local churches to have fellowship in wider organizations for fellowship and service. This would require a strengthening of associational bonds on various levels, and such associations should be seen as something necessary instead of optional. While this can be achieved by legal restrictions, such as vesting ownership of property in an overhead authority, yet it is to be questioned whether such means are most in harmony with the freedom of the Christian man. A clearer understanding of the nature and purpose of the Church would help to strengthen the ties of cooperation between the churches.

A strong denominational consciousness can emphasize the unity of the Body of Christ, lack of such consciousness is one reason why some feel a need to modify radically the congregational form of church order. The use of periodical literature could contribute to this end, as can summer conferences. The theological seminaries are strategical points within the denomination, and a closer relation to the denomination is desirable. Our seminaries need to look upon each other as allies in a common task, rather than competitive agencies. More careful ordination processes would also contribute to strengthening the cohesiveness of denominational life.

The fourth requisite of church polity has to do with its functioning as the Body of Christ. Here efficiency is demanded, and sometimes the kind of arrangements best suited to the growth of life in the fellowship do not seem best for service. However, we need to beware of the temptation to substitute stronger machinery for spiritual vitality. In the long run, I believe that the kind of congregationalism

described in this paper can be more effective in service than those with more centralized machinery which is not closely responsible to the local congregations. The results accomplished by what are commonly called sects is evidence of what may be done when there is vitality and responsibility at the grass-roots level.

However, it is necessary to delegate authority. Although we sometimes deny that any authority resides in bodies external to the local church, in practice there are policies determined in conventions and boards. How could we operate at all, if our theory of direct democracy and complete independence of the local unity were carried out? In maintaining a congregational polity, the important thing is that delegation of authority be responsible to those by whom it is conferred. Boards and officers must remain servants of the churches, not their masters. Authority is delegated for specific purposes, and this does not give authority to dictate to churches.

Our conclusion is that vital churches made up of vital Christians, seeking the mind of the Spirit, can fulfill the requirements necessary to be and do what is envisioned in the New Testament concept of the Church. When informed carefully, when conscious of being a part of the Great Church which is the Body of Christ, when inspired by the Holy Spirit, when provided with leadership of trained ministers, expert in the Word and fully dedicated to Christ, congregational polity can most fully meet the specifications by which the Church can be the Church, and by which it can both encourage the growth of persons and be a ministering community.

A Church With A Chancel

BY W. W. FINLATOR

During a recent evangelistic conference two of the speakers delighted themselves and much of their audience with gratuitous and ungracious references to "split-pulpit" churches. Great preaching, soul-winning preaching, they warmly asseverated, just could not come from a pulpit that has been shunted to one side, separated, as it were, from the Bible on the other side. As examples of great preachers Luther, Calvin and Zwingli were mentioned.

This was a challenge too tempting to resist. I wrote the brethren asking them to check their church architecture history to find whether all three of these princes of the pulpit—and I threw in Phillips Brooks for good measure—did not utter their mighty proclamations from chancels! I also suggested that they themselves could preach with power and effect from our chancel.

On the 23rd of January we dedicated our chancel. This included the lectern which is to the right of the congregation, the pulpit, the choir stalls, the altar table, the reredos, candlesticks, a bronze cross at the center and a stained glass window high over the cross depicting the Savior with outstretched, entreating hands. Beyond the altar are the gothic panels, two of which slide down to reveal when needed a beautiful baptistry. The baptistry during the ordinance of Baptism is the focal point of worship, but at other times it is not seen. Similarly the communion table becomes the center of worship during the observance of the Lord's Supper. The table is placed slightly to the front of the pulpit and on the level of the congregation. Perhaps we could use the altar table just as well, but we prefer to place the Supper nearer the people.

Visitors tell us we have a very worshipful church, which is just the thing we were striving for. We desire to "worship the Lord," as the psalmist put it, "in the beauty of holiness."

People often ask how I did it. Frankly, I didn't. I had no right to do it. But our people did. As Baptists, I told them, they had every right to build their local church edifice as they wished, there being no standard, regulated Baptist architecture; and if there were, I might add, we should be less than Baptists to follow it when we preferred something else. I stated that I could conscientiously preach in either, but the decision was to be their own. It would be less than fair not to say that I agreed with a group in the church that the structure and age of our church lent itself almost naturally to the chancel design, and I made some such statement to the congregation during a worship service, but I added that I was not going to "campaign" for it.

On the Sunday before the vote was taken we held a church meeting to discuss the "pros" and "cons" of the chancel. During this question-and-answer session I reminded the people of the historical significance of pulpit-centered churches. The Reformation was both a revolt against the sterile ritualism of the Roman Church and an attempt to recover the simplicity of the early church. This inevitably meant a shift in emphasis from sacrament and ceremony to the reading of the Word and the preaching of the Word. This was carried through most fully in the free and non-established churches where the altar was abandoned and the pulpit with its large Bible was placed at the center of worship.

There is a symbolism here, I reminded our people, which cannot be lightly given up. That open Bible, read from, alas, too rarely during the services, says more than the smaller one in the preacher's hand. Our fathers faced dungeon, fire and sword to put the Bible into the homes and language of the people. For years it was about our only visible weapon against the trappings of Rome. And it has remained since the Reformation at the heart of our worship.

As for the centrality of preaching, we must never forget that "Jesus came preaching." Wherever the emphasis on preaching has receded, wherever liturgy and formalism have usurped the primacy of proclamation, the witness of the

Church has languished and its power waned. The Church has experienced its awakenings and revivals not through the addition of more pomp and ceremony but through great preaching and great preachers. Hence the validity of the pulpit at the center where the sermon is regarded as the high point in the worship. This does not mean that all that precedes the sermon are "preliminaries" which must be gone through before the pulpiteer takes his stand; for around this sermon-emphasis a service of beauty, dignity and proportion can also be built, thus preserving symbolically our Protestant tradition. But it does mean that since so very much of the service depends upon the personality and competence of the preacher, our pulpit-centered churches have naturally produced great preachers and powerful preaching.

There was the further consideration that the change to the chancel would represent a departure from Southern Baptist architecture. The vast majority of the churches in the Southern Baptist Convention are pulpit centered. "Be not the first," said wise old Alexander Pope, "by whom the new is tried." Complications might set in if our church, in looking for a successor to the present pastor, should expect him to be amenable to the chancel and the type of service it requires.

Then we talked about the advantages of the chancel which I tried to describe after the following manner: The chancel is much older in the history of the church than the pulpit at the center. Some historians of church architecture see its origin partly in the Roman basilica and partly in the Temple of the Jews. With variations here and there through the centuries its structural design has remained basically the same. The lines of vision are drawn compellingly not to a Book or to a preacher but to an altar which, like the ark of the covenant, suggests the presence of the living God. And above and beyond the altar is, or should be, the window, opening the mind to the vista of eternity.

With this arrangement what Henry Ward Beecher called "all the rejoicing services of the sanctuary" because instru-

ments to worship and the focus of worship. The pulpit Bible is placed to one side on the lectern where symbolically it aids the worshipper in his pilgrimage to God. It does not intercept his movement or give the impression that God is boxed up in a book. But this position does help to eliminate the charge of bibliolatry often levelled against us: that we are worshippers of a Book rather than the God whose wisdom and love are revealed to us in the Book.

Likewise the preacher and his sermon are removed from the center of the stage—and become, like the other components of the service, a means to grace. This can be a rather humbling experience to one trained in our tradition, but the preacher will find it easier to say with John the Baptist that he is not that Light but was sent to bear witness of that Light. Thus he stands not between that Light and the people, but rather to one side where through his sermon he hopes to lead them to the Light. In so doing he must accept the further humility of distinguishing between what he preaches and what he reads from the Bible. In the latter case he says, as it were, to his congregation, "I am now about to read from the imperishable word of God which is from of old." And in the former he says, "I shall now endeavor to draw instruction from God's Word and interpret it, if I may, in the language and experience of present living." This does not mean that his message will be one with less Bible-centered, or that he must remove himself from the Bible to preach, so un-Biblical is his preaching, but that he has the grace of the Apostle Paul to confess that in his preaching he speaks as a man. I find this far preferable to preaching with a small Bible in the hand with the implication that the word of God and the word of preacher are one and the same.

Back of pulpit and lectern are the choir stalls where the singers face each other rather than the congregation. Under this arrangement they find it easier to become co-worshippers rather than performers. Thus relieved of any latent theatrical or "prima donna" tendencies, they offer

their music as another instrument of praise and adoration. They sing not to a congregation but to the glory of God. There is the added advantage of removing the sweet distraction of these faithful faces from behind the preacher as he preaches!

The focal point of the worship is the altar with the lighted candles and the cross at the center. That Baptists of all people should be afraid of the cross in a contradiction and a mystery. As to candles, we light them at weddings, outdoor vespers and children's services. Why not upon an altar? The lighted candle is far more indigenous to Christian worship than an organ or a Prince Albert cutaway, and the cross is the one universal visible symbol of Christendom. Above the altar is the stained glass window with the figure of Christ, reminding us that here we have no sure dwelling but that our true home is the house not made with hands, eternal in the heavens.

And so, armed with this information, the day of decision came and we voted by a large majority to change to a chancel. And we love it! Many of the unconvinced will tell you they would never want to go back to the pulpit-centered arrangement. And some of the strongest financial support has come from sources unfriendly to the change—a rather interesting commentary on church loyalty. The congregation has become noticeably quieter and more reverent during those moments prior to the beginning of the service and people slip in to sit and meditate when there are no services. The church has become less an auditorium and more a sanctuary. The children seem less wigglesome, or could this be my imagination? And the choir, which has never behaved itself unseemly, now sings more joyously than ever, seeks not its own but Christ's glory. As to my preaching, some have generously said it has improved with the chancel. If this be true, I thank God and take courage. I only know that I have never enjoyed preaching so much before. Though it is still in my thinking the culmination of the service, I feel a sense of fellowship in

offering my sermon along with the anthem, the Scripture reading, the ordinances, the responses and all the other rejoicing services of the sanctuary as a corporate act of worship. Thus together we seek in the words of Revelation, to witness that "blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

"Community" And The Church

BY G. MCLEOD BRYAN

Jesus came "preaching the evangelism of the kingdom" —so reads Mt. 4:23 freely translated. If that be true of our Master, then we are obliged to broaden the scope of our Good News in our evangelistic campaigns, indeed in the entire program of our churches. Those of us who take pride in our evangelical label would, therefore, seek not only to help the single individual in his encounter with God but also to work for the establishment of the Community of Faith through the total church-life. Professor Miller points to this central task:

> To be a Christian is to belong here [the Community of Faith]: or rather, since this is in fact where all men belong, it is to belong here and to know that we belong here, in the new humanity which is the fruit of Christ's death. For here it is that life's sweet joys are sanctified, life's precarious decisions garrisoned by the divine wisdom, and life's tragic ambiguities neither avoided nor resolved, but comprehended by a divine forgiveness which is sufficient for our necessities. . . .[1]

This divinely assigned task we shall call "the establishing of community." We hasten to add that the word "community" as here used does not refer to the sociological community or to the idealistic utopia of the agrarians. True, it does share much in common, and can learn much from these studies, but the Christian is thrust toward "community" by the God who acted in Christ. Christians believe: God intends community; man seeks community. What God wills and what man desires is both the subject of history and the object of sociological and theological studies. But it is more. As Christians we go forth like Abraham, not knowing whither we go, yet declaring plainly that we seek an eternal community. We are somewhat like the inmate of the mental hospital who, in answer to the visiting speaker's question, "why are you here?" admitted, "because we're

1. Alexander Miller, *The Renewal of Man*, 179 (New York: Doubleday, 1955).

not all there!" In discussing "community" we cannot fully encompass the concept; we must deal with the fragments we know and strive toward the fulness "of the pattern which is laid up in heaven," as both Christians and Plato say.

We believe God assigns this task as the major undertaking of the local church. Saying that establishing community is primary does not mean that evangelism is secondary, but rather that evangelism not broad enough to issue in community is ill-conceived and still-born. This task the local church shares above time and culture with our Lord and with all churches. Therefore, efforts by the church devoted to mere clean-up campaigns, to white-washing the natural order, to face-lifting and moral reforms—all these efforts no matter how arduous, how intent, how noble are but superficial rearrangements of the external community and are not to be identifed with the radical Good News of the God-imposed Community of Grace. This, as we shall see, is not to belittle secular "better community" programs, nor to discourage churches and members from cooperating with the latter; rather, it is to make certain that Christians know the difference in order that they may not compromise their higher, God-assigned task. For the remainder of this study several axioms with regard to this differentiation are set forth for your testing.

Axiom I. While "community" has been an emerging phenomenon paralleling man's history on earth, the Christian sees it from two aspects. Everyman is born into a *natural* community, and has no existence apart from the ecology of land-man institutions. Thus Aristotle declares man is a political animal. Everyman at the same time has a longing for brotherhood, a capacity for community, which has expressed itself in the struggle for the commonwealth, the well-rounded society. Thus Mumford declares no map of the world is adequate minus utopia. This latter has reality for the Christian in the *revealed* community. A similar distinction is made on the part of some commentators when they refer to the "actual" and the "true" communities. That history is concerned with both is revealed in the very enlargement

of the concept in the growing etymology of the word itself. Rooted in one of the most ancient of languages, its root is *Mav,* a Sanskrit word meaning "to bind." Entering the Roman world it became *Mu* and united with *Cum* to become *Cummu,* the producers of a lively brood meaning "to bind together." *Communio* meant "to strengthen" and in dangerous times "to fortify." *Communis* meant "shared by all." *Communitas,* popularized by Cicero in terms of "fellowship," fathered our English word, so that *Community* as we know it reaching all the way down from that Central Asia origin means "that which is bound together in a strong (fortified) fellowship for the benefit of all." (It is of importance to note that with Nehru watching to see which side of the world will develop the concept which way—toward communism or communitarianism—the word is still dependent upon its originators!)

Axiom II. While the duality of the natural and the revealed community has reality, the Church of Christ has the unique role of *being community.* In other words, Christianity is not so much concerned about the idealist problem of making the ideal actual, or the practical problem of establishing community; the reality of the Christian faith is *to be* community. Or to put it another way, the true measure of a church, after all is said and done, is, does it produce community? (Notice, that this does not say that a church is to *promote* the local community!) That church which is successful in God's sight is the church which strengthens (real) community. Modern theologians are unanimous in this judgment. Barth: "Where there is Christian faith there arises and grows an historical form, there arises among men, among contemporaries and non-contemporaries, a *community,* a togetherness, a brotherhood."[2] J. S. Whale: "To be saved by him (Christ) is to be incorporated into the new community, his Church, of which he is not so much Founder as Foundation."[3] And Brunner,

2. Karl Barth, *Dogmatics In Outline,* 29 (New York: Philosophical Library, 1947).

3. J. S. Whale, *Christian Doctrine,* 127 (New York: Macmillan, 1945).

devoting a whole chapter to the subject in *The Divine Imperative,* makes this point unmistakeably clear:

> The Church is not one community among others —the Church is rather the Divinely created order of community restored by Jesus Christ in His Atonement, and it is the community of the Redeemed, directed toward the perfecting of the Creation. The *communio electorum,* is the *only true community.*[4]

The World Council of Churches:

> There is one thing, however, which the church has to do at all times and in all circumstances, and which can never be wrong, that is, herself to be a real community. We must pray and work that the church may become a real church. If there were kindled in Christians the fire of love, they would become a leaven in society, inspiring fresh hope, dissipating hatreds, breaking down barriers between men and creating new possibilities of understanding and cooperation. The effects of such a regenerating and healing ministry, in society, if through divine miracle it were to come about, would be incalculable. Without this all proclamations and social activities will be in vain. There has never been, nor will there ever be, a Christian state or a Christian international order, but there ought to exist in every locality a Christian community imbued with the spirit of brotherhood and love. And where it exists, there alone can the world learn what real community is.[5]

Axiom III. Yet, lest this more inclusive conception of community which emerges from the Christian doctrine of the Church be spiritualized until it gets out of touch with existence, the Church of Christ must strive more thoroughly to demonstrate its reality. When a Christian defines community as the "psychic, social and spiritual reality rooted in God's activity in history," as does Ferre,[6] it looks to the world that the word "reality" is premature. Likewise The

4. Emil Brunner, *The Divine Imperative,* 300 (Philadelphia: Westminster, 1947).

5. *Man's Disorder and God's Design, III,* 179-180 (New York: Harpers, 1948).

6. Nels Ferre, *The Christian Faith and Higher Education,* 81 (New York: Harpers, 1954).

Apology of Justin Martyr in the second century is still too apologetic:

> Since our persuasion by the Word . . . we who valued above all things the acquisition of wealth and possessions now bring what we have into a common stock and communicate to everyone in need; we who hated and destroyed one another, and on account of their different manners would not share the same hearth with men of another tribe, now since the coming of Christ, live on intimate terms with them, and pray for our enemies and endeavor to persuade those who hate us to live according to the good precepts of Christ, so that they may become partakers with us of the same joyful hope.[7]

Therefore the Church, in order to do justice both to the discoverable facts of the natural order, and the developing revelation of God's universal purpose for mankind, must conceive and project its task not so much in terms of fixing the machinery of the natural order merely, nor in terms of promoting its own place pridefully, but in terms of demonstrating the transcendent togetherness and living sacrifice of the revealed community. The Church as the universal community of those "living under grace" is timeless and supra-worldly, and it gives historical and sacramental meaning to all within it. Yet as John MacMurray ably points out so much of Christianity

> seems to inhabit an ethereal region which is widely separated from the human conflicts by which the fate of men and nations is decided; and it takes God with it out of the world. . . . Similarly it is possible to produce the illusion of communion without its reality, in common action.[8]

On the other hand from the error of etherealizing community by idealism is the error of prostituting the church to the promotionalism of a particular community. The church that can be so bought can spend its entire energies endorsing, promoting and blessing what might be called "campaigns of tidiness." First, it's the Legion's Back to God

7. Justin Martyr, *First Apology, XIV.*

8. John MacMurray, *Creative Society,* 14 and 51 (New York: Association Press, 1936).

movement, then the March to Church in March, then the Labor's All Right Sunday, etc. Typical of this exploitation of the church by local agencies was a panel on which I appeared at a recent conference on the rural church sponsored by a state university in conjunction with the Agricultural Extension Department, entitled "Implementing Community Agencies." The panel bogged down trying to define what "implementing" meant, and never did get to the subject! The church has more to do than exhaust itself, like grocery boys after the bargain-hunters have muddled the displays, in these "campaigns of tidiness."

Axiom IV. While we may not abandon the redemption of men wherever found, even in the city—that "proximate source of temptation and evil"—it does seem true that the bringing together of the natural and the revealed community is more possible in the rural setting. In any case, the Church working for "true community" cannot be blind to, nor run pell-mell over, the sociological bases for community. These include the necessity for smallness, where primary relations, durability, diversity, and rootedness all prevail. These include the five basic institutions, arranged in a balance-wheel of priority where family and religion take precedent over government and economics, and where more attention is given to the preservation of the primary institutions than to the extension of the overlapping and useless secondary institutions. These include the provision for the biological and psychic needs of man aligned with nature's cycle. This does not mean that the *communio electorum* to find earthly reality is identified with agrarianism, or any simple pattern of rural living. The Church must be aware that the rural natural community, like its city counterpart, has its own shortcomings. For instance, the necessary internal cohesion of the natural community can in the country more easily become the very demon of ethnocentric isolationism, static traditionalism and pride. What this Fourth Axiom holds, though, is that for the concrete realization of community, psycho-sociological discoveries cannot be flouted.

Axiom V. The natural community, never to be identified with the redeemed community, has less reality than ever before. As it turns out, there are fewer and fewer integrated communities remaining, in the rural areas as well as in the urban. Our world today is characterized by a widespread breakdown in the natural community. This is marked not only by the sociological statistics, but by the restless, deliberate attempt to recapture "community" on every hand—in social agencies, in literature, in religion, in the heart of man. For a long time I have taught a graduate course several times a year to teachers, and have called it "Community Organization." They have invariably complained, "because," they said, "all we have learned is about disorganization!" Even the textbook we use (Bernard's *American Community Behavior*) follows an outline which rests upon the didactic device called "the *conflict continuum*." But even before the present awareness that there are few undamaged, intrinsic natural communities left in the world, the theology of the church held that the most natural of communities is still "perverted solidarity," is still "community-in-lovelessness," as Brunner puts it. What Thoreau said about the hustling New England of his day is said with more meaning and prophetic eloquence by T. S. Eliot in our day. Compare Thoreau's: "What men call social virtues, good fellowship, is commonly but the virtue of pigs in a litter, which lie close together to keep each other warm," with T. S. Eliot's:

> When the Stranger says: 'What is the meaning of this city? Do you huddle close together because you love each other?' What will you answer? 'We all dwell together to make money from each other'? or 'This is a community'?[9]

In other words, the superficiality of the natural community needs the "life of grace" for its individual members and the "reconciliation of *agape*" for its total unity and peace. Without this, the widespread collapse of the natural community has actually allowed some churches to exploit the disorgani-

9. T. S. Eliot, *The Rock*, as sung by the Chorus in Part III.

zation for their own aggrandizement, which is illustrated in movements all the way from Father Divine's banquet to Peale's drugstore. Moreover, this widespread upheavel and mobility has made possible easy "Christian" victories in certain segments of concern, such as race relations, the gains of labor, housing improvements, and the easing of puritan restraints on recreation and sex, but it is not necessarily true that these "surface victories" have brought real community closer. In fact, in the process just the opposite may have occurred, as the churches forgot their goal—community.

Listen to what a great American success-man said upon resigning his post as Vice-President of General Electric:

> The absorption of human lives in industrial centralization, and in the techniques of less responsible mass movements, belittles the individual. The loss of conscience, mutual respect, consideration and and wholesome humanity becomes greater than any possible gain.[10]

What is needed, he continued is community or the "living out one's life in the company of people who really know each other, deep down, and who, living in one community, usefully face together social discipline, integration, and maturity." That this is a part of Western Man's longing comes to light in a similar passage from the Italian novelist, Silone, as he traces Pietro Spina's "return" in *The Seed Beneath the Snow*:

> This life and this civilization of ours seem to me a theatrical, conventional, lying shame . . . I have come to think that the quiet, the peace, the happiness, the well-being, the homeliness, the companionship which I found in that stable derived from a contact with simple, true, difficult, painful forms of life, immune from the plague of rhetoric." Pietro sought to practice *the human presence*: "To establish relations between man and man, to inspire confidence and have confidence, to exchange ideas and not words, two men must be alone together, talk softly and with many pauses, the better to be able to reflect.[11]

10. Theodore Quinn, as quoted in Marquis Childs and Douglass Carter, *Ethics in a Business Society*, 90 (New York: Mentor, 1954).
11. Ignazio Silone, as quoted in Nathan Scott, *Rehearsals of Discomposure*, 103 and 94 (New York: King's Crown Press, 1952).

These attempts to define and to realize true community come from every hand. Besides the urgency in the challenge of Communism which seeks to impose a false community on the world, and the deep longing in the hearts of the uprooted sophisticates of Western culture, the Church is obliged to reconsider its own message and mission in order to establish community. "Lord" is an old Anglo-Saxon word meaning "keeper of bread," and "companion" derives from the Latin, meaning "To have had bread together." The Christian knows that man does not live by bread alone, and, therefore, his Lord is not one who merely provides bread and his companion is not merely the one with whom he eats. However, the Christian also knows that the full needs of man must be met, and that on the plane of this world is where "the Lord of bread" and the "Lord of life" shall be the Lord of Community. We must, as Eliot declares in *The Rock,* now "learn the joyful communion of saints":

> What life have you if you have not life together?
> There is no life that is not in commmunity,
> And no community not lived in praise of God.

The Church And Desegregation

BY HENRY A. BUCHANAN

The Church of Christ has both the right and the obligation to insist upon social justice. The Church cannot bear effective witness to its Lord unless it proclaims the righteousness of God in relation to contemporary social problems. Let it be understood from the outset, therefore, that our concern is primarily theological and secondarily sociological. If we begin with the latter we will commit ourselves to a relativism that can produce no lasting good. To commit ourselves to the former is to stand upon the immovable foundation of a righteous God who was revealed himself in Jesus Christ and who acts through Christ's Church to redeem men to himself. To act upon this truth is to seek to bring all human thoughts and actions into conformity with the will of God who was in Christ reconciling the world unto himself. With this truth firmly fixed in our consciousness we proceed to the question: What is the relation of the Church to the Supreme Court's ruling that segregation in the public schools in unconstitutional?

The Church to Proclaim God's Truth

It is the first responsibility of the Church to proclaim the undiluted truth of God with a voice of conviction and authority. It must not echo the confused and meaningless sounds that are made by selfish people whose cries bespeak only their personal reactions of joy and pain with the rise and fall of their personal fortunes. This responsibility is centered particularly in the spokesman of the Church, who must at the same time be deaf to the voices that clamor and shout their unreasoning hatreds, and keenly sensitive to the faintest whisper of the still, small voice of God that so often makes itself heard in the feeble cries of those who have borne their burdens with uncomplaining patience.

Let not Christian people be deceived by the "fallacy of the democratic mind," for when we have polled public opinion we are no nearer to the essential truth than when we first began. The voice of the people is not the voice of

God, and every attempt of man to equate the two has resulted in disaster because national catastrophe is the natural consequence of national idolatry. What "everybody thinks" is of no consequence except to those people who make their living conducting public opinion polls. What God says to a man who has committed himself to the righteous God is what matters. This man will stand like Elijah on the wind-swept heights of the mountain of God; or like Moses he is transfixed by the awful reality of the burning Presence of God; or like Isaiah he has the very covering of his soul stripped away by the vision of the Lord enthroned above the altar whence the live coals are lifted to purge the lips of men; or like Amos the shepherd prophet, his blood chilled by the terrible roaring of the lion, discerning in that sound the portent of his nation's imminent fall; or like Saul of Tarsus falling blinded and prostrate on the desert sands on the road to Damascus, and rising from that ordeal to bring a world empire to the feet of the Christ who accosted him there; or yet like Jesus himself standing in the waters of the Jordan and hearing a voice out of the heavens confirming him in his mission to proclaim the advent of the Kingdom of God, a voice which was to continue to ring in his ears until he completed his mission on a cross. When, in the days of Noah, none except that faithful one believed the Word that came from God, public opinion was of no avail to stem the rising flood that swept away the unbelieving populace. When, in the declining years of Judah's national life, God spoke through his prophet Jeremiah, the counsel of that godly man was ignored and he was thrown into a dungeon, but the Word could not be silenced and the rising tide of war swept the nation into destruction. Whether anyone believes the Word or not has no effect on the Word itself. It is the task of the Church, and particularly of her spokesmen, to proclaim the Word of truth; though all the world reject that Word, the Word remains inviolate, for the will of God is not dependent upon the consent and agreement of men.

The Church to Apply God's Truth

It is the further responsibility of the Church to apply the truth which she proclaims, in the spirit of Jesus Christ, to the needs of all men. Up to this point I am confident that all of you have been quite willing to agree with me; from this point forward I rather expect that only those who are more concerned for the truth than for the preservation of their own hallowed traditions will continue to walk with me in the comradeship of agreement. For men commonly hold that so long as the preacher only proclaims his high-sounding noble idealism he is truly preaching, but when he begins to apply it where the people live, he has begun to meddle. It is also commonly held that the preacher should "preach the Gospel" without touching on the burning social and political issues of his day. This is like saying that he should be a champion of truth in the abstract, and the arch enemy of sin in the abstract, but never define his truth nor point his finger directly at the sin.

If the Church is to realize its true destiny, it must permeate secular history with the saving salt of Christian values. It is precisely in the prophetic ministry of the Church, supported by the godliness of her members, that such an impact is made upon the world as to initiate social reforms as well as to mediate personal redemption. That the latter can be achieved when we blithely ignore the former is the great fallacy of modern day ecclesiology. "The Church was framed for the express purpose of interfering with the world." Paul and Silas were accused of turning the world upside down, and to the extent that the accusation was true, the apostles were being true to their calling.

Now we have before us a social issue that is freighted with meaning. If we have the courage to apply the Word at this point the doors will open up for us to limitless expanses of the abundant life; but if we come to the hour of birth and have not the strength to bring forth the child, then we shall slip back again into the darkness of the tomb, and men shall speak with a great sadness and a heaviness of soul of the Church that was big with child but could not

endure the pangs of her travail. Now the particular issue which I have in mind is that of the abolition of the principle of racial segregation in the public schools of our land, and the admission of every seeker after knowledge and Truth to whatever fount he may believe will best quench his thirst. On this issue there is a great deal of feeling, but there has been very little evidence of clear thinking, and still less evidence of the Christian spirit—or the mind of Christ—on the part of those who have spoken for the people of this state. Consequently, our eyes have been so blinded by the fire and smoke and heat that we have failed to detect even a gleam of light.

Let us recognize two guiding principles here. First: that we do not make the Supreme Court's decision the ultimate basis of authority, for we also recognize that the black-robed judges are human and are not endowed with omniscience. Neither are they capable of translating their pronouncements of justice into acts that are just for all persons affected by them. Eric C. Rust, in *The Christian Understanding of History*, p. 279, has stated that ". . . the greater the complexity of our social organization in its attempt to bring social justice, equality, and freedom to men, the more can that organization, and the technical developments which make it possible, be used to spread tyranny and destruction among men."

But the final authority in this case is the Word of God, revealed to us in Jesus Christ, which makes us to know what is right, and to recognize in the court's decision a principle of justice; it is in the actual enforcement of the decision that tyranny and destruction may enter to demonize the good that has been done.

Let me clarify a point here, out of which has arisen a great deal of misunderstanding. In the actual application of this principle of social justice, we do not advocate any rash action on the part of people, white or colored. We do not advocate intermarriage, and we do not expect any rush to the altar by mixed couples. This is a matter determined by personal preference; intermarriage cannot even enter the

picture until and unless the last vestige of prejudice disappears. Neither do we expect any person, white or black, to hold "open house" for all members of the other race; the privacy of a man's home remains inviolate since he may always be selective in the matter of admittance and may bar whom he wishes. Nor do I expect a rush on the churches, for a man can only be admitted by consent of the congregation, and no man wishes to join where he is not wanted. If any of you ever tried to win a convert to the Church, you know how hard it is even when he is wanted, how well nigh impossible when the congregation shows no enthusiasm for him.

We do not even expect that many of the Negro students will even desire to attend school with the white children. But the disturbing factor in the present picture is the absolute refusal on the part of our governor and other spokesmen for our state, to even consider ways and means for working out a gradual and peaceful application of a principle of social justice to our public schools. Thus to raise the flag of rebellion is to invite federal intervention and the enforcement of marital law, in which case justice would be demonized and become tyranny and death.

The second principle is that of the supreme value of truth. I am not here concerned primarily with the grievances of the Negro people; nor am I concerned primarily with the claims of the white people; nor even the clamor of the human race; but I am concerned to set forth the truth which must ultimately be the determinant of all human action, whether those who act do so with purely unselfish motives or not, and whether those who benefit from the action are worthy and deserving of the benefits or not. At this point I would remind the Negro people themselves that it was one of their own greatest leaders, George Washington Carver, I believe, who, when he was asked by a younger associate why he took no steps to guarantee that his discoveries in the field of agricultural science should go to the enrichment of his own race rather than permitting them to fall into the hands of the white man, replied:

"Young man, I am not concerned primarily with the Negro race; I am not concerned primarily even with the human race; my primary consideration is the discovery and revelation of truth."

I think that if we give serious consideration to the two principles just discussed, we will see that no great harm can be done to us, and nothing of real value to us can be lost by the admission, on a voluntary basis, of children of different races to the same school. Jesus has taught us that when we are compelled to go one mile, we should freely offer to go the second. To carry out the instructions of the Supreme Court is to go the first mile; it is to do what we are being forced to do; but to receive the Negro people into a genuine fellowship of learning is to go the second mile; it is to embody in concrete action the spirit and teaching of Jesus Christ. To refuse to go the second mile is to declare ourselves unchristian; to refuse to go the first mile is to declare ourselves unlawful rebels.

When the apostle Paul returned the runaway slave Onesimus to his former master Philemon, he admonished Philemon to receive him again, not as a slave but as a brother in Christ. But we have not been willing to do this; we have accepted the Emancipation Act, but we have refused to enact on our part a Fraternization Act. If this be thought a hard saying, I remind you yet again that you have the choice of being Christian or of retaining your own traditions. But if you will retain your traditions and exalt them to a position of supreme authority, then you make void the Word which says, "For there is no distinction between Jew and Greek; the same Lord is Lord of all and bestows his riches upon all who call upon him" (Romans 10:12); "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Galatians 3:28).

Indeed Christ Jesus admonishes us even to prefer others above ourselves, for true greatness is seen in the willingness to be a servant of all; if we reject his counsel we have not in us the mind of Chirst who, being on equality with God,

humbled himself in order that we might be lifted up. This is the real question before us in this issue of segregation: whether we will seek to preserve our selfish interests, and thereby become of no effect in the redemption of our society, or whether we will empty ourselves, take on the form of a servant, and become the redeeming and transforming force in an unchristian social order. He that seeks to save his life shall lose it, but he that willingly gives up his life for Christ's sake and for the sake of proclaiming the Good News in effective terms, shall gain eternal life. If this sort of preaching be meddling, I am proud to stand in the company of a long line of meddlers with Amos on one end and Jesus on the other.

The Church Bears Christ's Cross

It is the final responsibility of the Church to accept the consequences of its action in applying the Truth. But let me voice a warning at this point: The foxes have their dens, and the birds of the air have their nests, but the Son of Man has no place to lay his head. He is despised and rejected of men, and upon him is laid the iniquity of his people. He who has come to seek and save the lost, has also come to offer himself as a ransom for their souls. For though he came to his own people, they knew him not; neither did they receive him. The mission of the Christ is a sacrificial one; there is no other Christ than the Crucified Christ. And if you would identify yourself with this Son of Man, if you would belong to his Church and participate in his saving mission to the world, then you too must be willing to wander unwanted, hated, and despised among your own people; you too must be willing to be a sacrifice, a ransom for their souls; you too must be willing to take up your cross of suffering and shame and death, and follow him. These are the occupational hazards of following Christ in a great social upheaval—criticism, misunderstanding, ostracism, imprisonment, and death. These are the calculated risks of serving in the ranks of the King whose banner is a cross, and whose crown is plaited thorns.

If any man think that he can effectively proclaim and apply the truth in this crucial hour, and yet retain the favor of self-interested men, then let him pay heed to the counsel of the prophet Jeremiah to his private secretary, Baruch: "Do you seek great things for yourself? Seek them not; for I am bringing evil on all flesh, says the Lord; but I will give you your life for a prize of war in all places to which you may go" (Jeremiah 45:5).

If you would follow the Lord in this crisis, it is highly likely that a sword will sever you from your family and your friends, and even those whom you seek to help will misunderstand and misinterpret you. But no man having set his hand to the plow and looking back, is fit for the Kingdom of God, and in the fullness of time God will vindicate His servants, and future generations will rise up to call you blessed, for they will see that you stood facing your Calvary, and in the Gethsemane of your soul you cried out: "What shall I say, 'Father, deliver me from this hour?' No, for this purpose I have come to this hour. Father, glorify Thy name!" Then they will know that this was your finest hour, when you refused to fall back into bondage to fear, but cried out with the spirit of sonship, "Abba, Father, Thy will be done!"

But I solemnly warn you that if the Church keeps silent in this crucial hour, then it may as well keep silent for the next twenty years—until there arises a new generation that knows not that its spiritual mother was slower to recognize social justice than were the secular courts of the land. I further forewarn you that if Christians embrace the principle of enforced separateness at this point, they will in a short while discover that the universal Christ has passed them by and left them stranded upon heir self-made island with no company but the idols their own hands have fashioned. And I warn you, finally, that he who has some Truth to teach, but turns away those who would learn because they are of another color, will presently find that the Truth itself has also fled from him.

Baptist Historiography in America In the Eighteenth Century

BY W. MORGAN PATTERSON

In the many books written by Baptists and dealing with Baptist history, there has been an unfortunate lack of attention given to Baptist historiography—the writing of Baptist history. Hardly a page can be found treating of the history of Baptist historical writing. The reasons for this deficiency have not been clear, yet it is obvious to the historian that this gap in our knowledge of the past needs to be filled insofar as available data will permit. This is as legitimate a facet of Baptist history as any other, and yet its importance has been virtually ignored. This essay is a study to make up this deficit.

Necessary Distinctions

The study has revealed the need of making several distinctions. These distinctions will serve to identify the historian and define his task, as well as to distinguish him from those who simply record current transactions (e. g., the church clerk) or have antiquarian interests.

First, the very important difference between the historian and the chronicler, or annalist, needs to be recognized. The historian seeks to relate and interpret what has happened as well as to describe it; the chronicler, or annalist, simply records events and describes activities as they occur. The present study has revealed many of the latter group whose contributions have been inestimable, but who were not valid historians.

A similar difference obtains, of course, in the productions of the two. Minutes or similar writings, which are the products of the chronicler, although indispensable to historical research, are not, properly speaking, historiographical compositions.

The distinction between an individual having a historical interest and a historian, is another to be noted. The investigation happily revealed many individuals who possessed

a reverence for Baptist history and historical records, even to the extent of collecting, arranging, copying, and preserving them. They might simply be denominated "historiophiles." Still, despite the blessings of knowledge which modern students enjoy because of them, they were not historiographers—actual writers of history.

The final point to be made is the distinction between writers of Baptist history and writers of the history of baptism. There are some authors who deny that there is a difference here and point out that a history of baptism by immersion *is* a history of the Baptists. In this paper the distinction will be maintained.

Absence of Baptist Historians in the Seventeenth Century

Actually, there are no American Baptist historians discoverable in the seventeenth century. Information on Baptists of that day comes chiefly from two sources: non-Baptist writers, and minutes, pamphlets, and other records of the early Baptist churches themselves.

Of the former group there were several who dealt more or less briefly with the sect of Baptists, occasionally making vital allusions to them. Modern students of American Baptist beginnings are very greatly dependent upon such works as William Bradford's *History of Plimoth Plantation,* John Winthrop's *Journal* (known also as *The History of New England from* 1630 *to* 1649), Cotton Mather's *Magnalia Christi Americana; or the Ecclesiastical History of New England* (completed in 1697 and published in 1702),[1] and Nathaniel Morton's *New England Memoriall* (1669).

As to early Baptist writing in general, it may be stated that there were several men with the proper training and talents for literary pursuits. Roger Williams was a man of brilliant parts and rare literary and argumentative skills, which were amply reflected in his works. Of his numerous compositions there were five volumes published between

1. Michael Kraus, *A History of American History* (New York: Farrar and Rinehart, Inc., 1937), p. 58.

The Bloudy Tenent of Persecution.[2] John Clarke, the founder of the first Baptist church in Newport, Rhode Island, was also an articulate writer, having published a small volume, *Ill News from New England*, which was a classic on the defense of liberty of conscience. Because of these and other cases it is sufficiently clear that the historiographical dearth was not due altogether to a lack of scholarship and education as some have insinuated. To be sure, it was a factor, but not the exclusive one. There *were* men of scholarly ability and literary achievement.

It is true that there was simply not very much writing done by Baptists. One reason for this was that there were not very many Baptists. Secondly, the writing which was done was of a nature alien to historical interests. Extant manuscripts reveal the apologetic and polemical nature of the literature of the age. Baptists were too busy defending themselves and seeking what they conceived to be the God-given rights of the individual, to write history.

The historian of today, however, is profoundly grateful for the occasional Baptist chronicler of that day. Such an individual was Thomas Gould (?-1675). He was the founder of the first Baptist church in Boston and described as a "man of very humble pretensions."[3] Because he declined to present his new-born infant for baptism in the Congregational church, a series of events was begun which resulted in the formation of the Baptist church there in 1665. For the following ten years Gould kept a careful record of its manifold hardships and persecutions. Morgan Edwards, as quoted by Benedict,[4] declared that it would take a volume to contain an account of all the sufferings of this church of nine members for ten or twelve years.

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2. Thomas Armitage, *A History of the Baptists* (New York: Bryan, Taylor, and Co., 1887), p. 879.

3. David Benedict, *A General History of the Baptist Denomination* (New York: Lewis Colby and Company, 1848), p. 380.

4. *Ibid.*, p. 383.

Baptist Historians in the Eighteenth Century

Aside from the not very great number of local church record-keepers, there is only a handful of writers in this eighteenth century, who in some sense may be called historians. Each deserves examination.

John Comer (1704-34) was born in Boston of pedobaptist parents. At an early age he was apprenticed to a glover, but through the friendly intercession of Increase Mather he was released from apprenticeship and sent to Harvard College and subsenquently to Yale. While at Harvard he became a Christian and united with the Congregational church there.[5] However, through a Baptist friend, he was led to study Joseph Stennett's treatise on baptism. At length he recognized that he had not been validly baptized, but was loathe to sever the pleasant and promising relationships then existing. Nevertheless, in 1725, he was baptized by his uncle, Elisha Callender, pastor of the first Baptist church in Boston, and shortly afterward entered the ministry.[6]

In 1726 he was ordained and accepted the pastorate of the Newport church, where he remained until 1729. Under his leadership the church grew, and congregational singing was introduced. He left, however, when the church declined to adopt his peculiar doctrine of laying hands upon all new members. The following two years were spent ministering to the Six Principle Baptist church in Newport, after which he helped to establish a similar church in Rehoboth, Massachusetts, where he labored till his death in 1734.

Comer is important for the diary he kept and the researches he made. During his brief life, he collected a large body of facts, intending apparently, at some future date, to write a history of American Baptists. His manuscripts, however, were never printed or even prepared for publication. The papers were probably written about 1729-1731.[7]

5. William Cathcart, "Rev. John Comer," *The Baptist Encyclopaedia*, I, 255.

6. Albert Henry Newman, *A History of the Baptist Churches in the United States* (revised edition; Philadelphia: American Baptist Publication Society, 1894), p. 114.

7. William B. Sprague, editor, *Baptist*, p. 42.

Comer's testimony has carried great weight with subsequent writers of Baptist history; and justly so, wrote Armitage, "for he was a most painstaking man, possessing a clear and strong mind under high culture, ranking with the first men of his day."[8] Morgan Edwards, the noted compiler of a later generation, said that

> he was curious in making minutes of very remarkable events, which swelled at last into two volumes. . . . To this manuscript am I beholden for many chronologies and facts in this my third volume.[9]

Benedict, writing in the *Annals of the American Pulpit,* confirmed the curious events Comer recorded by observing:

> Here we find accounts of earthquakes and storms, of wars and rumours of wars among the Indians at home, and the nations abroad: the doings of the Colonial governments; the names and characters of governmenal men. . . ; and, among other things, is a full account of a petition, which was got up by the ministers and lay-members of the Baptist people . . . against oppressive laws.[10]

Regarding his investigations more pertinent to Baptist history, Benedict wrote that Comer had

> visited most of the churches in New England. He also went as far as Philadelphia, through the Jersies, in a Southern direction. He corresponded, somewhat extensively for that age, with intelligent men in all the Colonies, where those of his own order could be found, as well as in England, Ireland, and Wales.[11]

John Callender (1706-48) also was born in Boston and was a nephew of Elisha Callender. He received his education at Harvard, being graduated in 1723. He was ordained in 1731 and accepted the pastorate of the Newport church, which he held until his premature death in 1748. He had

8. Armitage, *op. cit.,* p. 665.
9. *Loc. cit.,* citing Morgan Edwards' "Materials for History of Rhode Island Baptists."
10. Sprague, *loc. cit.*
11. *Loc. cit.*

a bent for intellectual pursuits and was held in high esteem by those who knew him.[12]

Callender's contribution to the realm of Baptist history lay in a historical sermon delivered upon the occasion of the centennial of Rhode Island's settlement. The discourse, given in 1738, was published under the title "An Historical Discourse on the Civil and Religious Affairs of the Colony of Rhode Island and Providence Plantations, from the First Settlement in 1638, to the end of the First Century."

Along with some other papers collected by Callender, his "Century Sermon" is a vital source for information concerning early Baptists. It was used extensively by Backus, Edwards, and others. In 1848 Benedict[13] wrote that it was the only history of Rhode Island ever published.

Benjamin Griffith[14] (1688-1768) was a native of Wales who immigrated to America in 1710. He joined a Baptist church in 1711 and was ordained in 1725. He has been described as "an able minister, with a respectable education."[15] to which he added extensive reading. He also wrote and published several compositions.

In 1746 Griffith was appointed by the Philadelphia Association to

> collect and set in order the accounts of the several Baptist churches in these provinces, and keep a record of the proceedings of our denomination in these provinces; and that the several churches should draw out and send him, as soon as possible, what accounts they have on record in church books of their respective constitutions, and by whose ministry they have been supplied.[16]

But for Griffith's tireless efforts in collecting and arranging the available records "the entire early history of that

12. Cathcart, "Rev. John Callender," I, 177.
13. Benedict, *op. cit.*, p. 466.
14. Also spelled "Griffiths" in Sprague, *op. cit.*, p. 38.
15. Cathcart, "Rev. Benjamin Griffith," I, 476.
16. *Minutes of the Philadelphia Baptist Association, from A.D. 1707 to A.D. 1807, Being the First One Hundred Years of Its Existence,* edited by A. D. Gillette (Philadelphia: American Baptist Publication Society, 1851), p. 54.

ancient Body might have been lost."[17] His work was preserved in a large folio volume, "the greater part of which forms the first hundred pages of the Century Minutes of the Association, as printed under the direction of the Rev. A. D. Gillette, D.D."

John Stanford[18] (1754-1834) was born in England and came to America in 1786. After teaching and preaching for about two years he accepted the temporary pastorate of the First Baptist Church of Providence, Rhode Island, in 1788, where he remained for about a year and a half, until September, 1789,[19] While in residence there he employed himself in writing a history of the church, since it was reputed to be the oldest Baptist church in America.

Stanford is reported to have possessed unusual ability, and "was not supposed to misrepresent in the slightest degree; but it was impossible for him to construct a reliable history without authentic material."[20] All he had was tradition, some of which was conflicting, and a few fragmentary facts.

Stanford's original manuscript of twenty pages folio was copied into the first volume of the church's records and John Rippon's *The Baptist Annual Register*, 1801-1802.

Morgan Edwards[21] (1722-95) was a native of Wales and received his education at the Baptist college of Bristol, England. After being ordained and having ministered unto Baptist churches both in Ireland and England for about seventeen years, he accepted the pastorate of the Baptist church in Philadelphia in 1761.

Edwards was a man of considerable zeal and energy as well as determination and fortitude. One of the greatest monuments to his memory was begun in 1762. Immediately

17. Sprague, *op. cit.*, p. 38.
18. Cathcart, *"John Stanford, D.D.,"* II, 1096.
19. Henry Melville King, *The Mother Church*, (Philodelphia: American Baptist Publication Society, 1896), p. 39.
20. Armitage, *op. cit.*, p. 664.
21. Henry C. Vedder, *A Short History of the Baptists* (new and illustrated edition; Philadelphia: American Baptist Publication Society, 1946), pp. 314-316.

after his arrival he saw that a weakness of American Baptists was their deficiency in educational opportunities. At the next meeting of the Philadelphia Association he introduced a resolution proposing the organization of a college. The project was approved and initiated without difficulty. By 1764 Rhode Island College was in operation.

During the Revolutionary War Edwards experienced serious difficulty. He had not been in America long enough to become "Americanized" when the War began. His sympathies were openly Tory and provoked much censure from his brethren. After the War's successful conclusion, however, he seemed to become as loyal to the new country as he had been to the old. He then resumed his travels and researches, continuing them until his death in 1795.

Vedder has pictured Edwards as a born antiquarian, who began collecting memorials of the past, especially those related to Baptist history, as soon as he arrived in America. In his journeyings on horseback, he visited nearly all of the colonies, made investigations of available records, and interviewed scores of men who recollected local Baptist beginnings. Thus, little by little, he amassed his "Materials towards a History of the American Baptists."

Edwards' goal was to publish a history in about twelve volumes. The first volume was printed in 1770 and treated of the Pennsylvania Baptists; the second dealt with New Jersey Baptists and was released in 1792; his history of Rhode Island Baptists was not published by him, but appeared in 1867 as a part of the Rhode Island Historical Collections; another volume in manuscript form concerned Delaware Baptists, which was finally published in 1885.

The value of these collections to Baptist history is inestimable. All subsequent historians have leaned heavily upon the unbelievable efforts and labors of this indefatigable minister and historian. Without his very sizable contribution a great part of colonial Baptist history would be a blank.

Isaac Backus[22] (1724-1806) was born of New England Congregational stock. His forbears were pious Christians and devoted church members. Young Backus was deeply influenced by revival meetings held in his home town in 1741 as a part of the "Great Awakening." Shortly afterward he yielded himself to God while alone in a field and in 1742 attached himself to a Congregational church. Because of a growing dislike for certain practices and beliefs entertained by a majority of the church, Backus and twenty-nine other men, together with a large group of ladies, withdrew and formed a Separate church. Soon this church was larger than the other, but Backus still had a feeling of unrest. In 1746 he was impressed with a call to enter the ministry, to which he immediately responded.

In 1749 he commenced a study of the doctrine of baptism. After a two year period of instense study, vexation, and inner conflict, Backus became convinced that there was no Scriptural warrant for infant baptism, which opinion he conveyed to his church. He remained pastor for five years more, trying various plans to avoid schism and to maintain harmony. However, in 1756, he realized that complete separation was the only solution, and so he organized a Baptist church in his home, of which he became pastor. He remained in that church at Middleborough, Massachusetts, until his death fifty years later.

Backus is remembered for several achievements in addition to his historical endeavors, any one of which is sufficiently notable in itself. He was vitally interested in Baptist education and specifically in Rhode Island College. He was elected a trustee of that institution in 1765, which position he held for thirty-four years. He was also sufficiently a man of affairs as to be commissioned by the Warren Association in 1774 to enlist the aid and sympathy of the Continental Congress to rectify Baptist grievances and mitigate oppressive measures enacted against them.

22. Cf. Alvah Hovey, *A Memoir of the Life and Times of the Rev. Isaac Backus, A. M.* and Robert G. Torbet, *The Baptist Ministry Then and Now,* pp. 81-88.

He is perhaps most noted among Baptists and non-Baptists for his inordinate zeal in the movement to win full religious liberty in the new country. By every legitimate manner of means Backus pressed for liberty of conscience. He wrote extensively on the subject; he incited popular feeling for it; and he appealed directly to influential persons.

But among students of Baptist history he is at least equally well known for his historical collections and writings. His many journeyings in the interest of history and evangelism were long, tiring, and arduous. His writings have disclosed some of these activities. For example, in 1780, he traveled 1,918 miles and preached 248 times; in 1781, he traveled 1,404 miles and preached 250 sermons.[23] These were only typical of many other years.

His extended travels made it possible for him to consult original papers and to interview those who had experiences pertinent to Baptist history. For example, the events narrated in his second and third volumes of history were ascertained "by visiting the localities where they took place, and searching the records on the spot, or taking the testimony of eye-witnesses."[24] His volumes are indispensable to everyone who would understand the history of New England, and of course, even more specially to Baptists.

Backus stated that in 1771 "some of our chief ministers requested me to engage to write our history."[25] He felt disposed to decline because of the difficulties and hardships inerent in such a task. But their importunity prevailed, and he soon began his work with alacrity and diligence. As a result, *A History of New England with Particular Reference to the Denomination of Christians Called Baptists* was published in three volumes, the first in 1777, the second in 1784, and the third in 1796. In 1792 he published a history

23. Hovey, *op. cit.*, pp. 267-268.
24. *Ibid.*, p. 281
25. Isaac Backus, *Church History of New England from* 1620 *to* 1804 (Philadelphia: American Baptist Publication Society, 1853), p. 17.

of the Warren Association, and in 1804, *Church History of New England from* 1620 *to* 1804.

John Asplund[26] (?-1807) was born in Sweden, stayed in England awhile, and finally settled in North Carolina. In 1782 he joined a Baptist church in Chowan county, later removing to Southampton, Virginia, and being ordained. Not many details are known about his life, but his greatest contribution lay in the two volumes which he published in the last decade of the eighteenth century. In these two productions he preserved invaluable statistics of the Baptists of his time and before. To obtain the information which he compiled he stated that he visited as many churches as possible. He traveled about seven thousand miles in about eighteen months, chiefly on foot, and visited 215 churches and fifteen associations. He was drowned in Fishing Creek, Virginia, in 1807, while trying to cross it.

His works are entitled as follows: *The Annual Register of the Baptist Denomination, in North-America; to the First of November,* 1790 and *The Universal Register of the Baptist Denomination in North America for* 1790-1-2-3-4.

Conclusion

Modern students of Baptist antiquity are profoundly grateful for the significant contributions of the eighteenth century Baptist historians. Although some of them left much to be desired, a yet greater chasm in Baptist history would have been left had they not written.

Strictly speaking, it may not be proper to speak of each of the foregoing men as a historiographer. They may more accurately be described as collectors, compilers, diarists, and simply "historio-philes." This is not to minimize their contributions, but only to denominate them correctly.

One thing, however, for which many of the eighteenth century American Baptist historians may be extravagantly praised, was the energy and effort expended in gathering their materials. Backus, Edwards, and Asplund, for example, were indefatigable to a fault in consulting sources and collecting data.

26. Cathcart, "Rev. John Asplund," II, 1291.

Toward a More Adequate Religious Knowledge

BY CLYDE J. HURST

The substance of this article is based upon conclusions which have been drawn as the result of a study of the problem of religious knowledge in contemporary American theology.[1] Perhaps it will be well first to indicate the basic approaches to a solution of this problem—particularly as it relates to the specific problem of the knowledge of God—as made by some eight different types of theological formulation included in this study. The purpose will then be to set forth some suggestions which point toward a more adequate theory of religious knewledge for the formulation of theology.

Basic Approaches to Religious Knowledge

Ritschlian liberalism[2] took the historic Christ both as the essence of Christianity and as the authority for Christianity. It was basicly agnostic as to ultimate reality, being unable by means of its "value-judgments" to transcend the phenomenal realm of sense experience and lay hold on the ontologically real. It produced an unsatisfactory dualism by differentiating practical or religious knowledge from theoretical or scientific knowledge in such a way that the two seem to be opposed to each other.

Modernism, defined as an "application of the scientific method of theology,"[3] emphasized the importance of experience as basic in religious thought. Experience is of the nature of scientific experiment. Faith has pragmatic or functional value. By means of a "scientific religion," applying both naturalistic principles and the principle of utility,

1. Clyde J. Hurst, "The Problem of Religious Knowledge in Twentieth-Century American Theology," (unpublished Doctor's dissertation, Southwestern Baptist Theological Seminary, Ft. Worth, Texas, 1950).

2. Represented in this study by such men as W. N. Clarke, H. C. King, W. A. Brown, and G. B. Foster.

3. Represented by Shailer Mathews, H. E. Fosdick, D. C. Macintosh, H. N. Wieman, Walter Rauschenbusch, and E. S. Ames.

modernists have sought to reduce theology to an empirical science. Such a result, should it have been accomplished, would not seem to be desirable. In its emphasis upon factual and empirical evidence this effort at theological formulation has been influential for the clarification of theological thought forms and concepts. Theologians should not deal merely with theoretical abstractions, but should take factual foundations as basic for the formulation of their systems of Christian doctrine.

Fundamentalism[4] has taken a noncritical and unscientific attitude toward religious knowledge. Faith has often been taken as merely the passive acceptance of revealed truth. Since the days of Kant, however, it would seem that faith, as well as all knowledge, involves an active mind. Again, to regard the apprehension of the knowledge of God as the unfolding of an innate idea of God is a view which, as a result of the influence of Hume, could not seem to be entertained logically. This type of theology employs logic or reason in support of traditional beliefs and seeks to rationalize and justify doctrinal positions. It seems to be inconsistent when it uses reason to insist that revelation rather than reason should be followed when the two disagree. This position provides an opening for holding and defending excessive doctrinal views of various kinds. It should be said, however, that the fundamentalists have sought diligently to defend what they believe to be the fundamental doctrines of the Christian faith and to present them as absolute and infallible truth.

Realistic theologians[5] with a dualistic epistemology have appealed to the principle of compatability with common sense. They have sought to approach knowledge objectively, recognizing that all knowledge is apprehended by human faculties and must be interpreted subjectively. There are no "bare facts"; nor is there any uninterpreted experience. These theologians employ an inclusive method which seeks

4. Represented by J. G. Machen and L. S. Chafer.
5. E. W. Lyman, W. M. Horton, and D. E. Trueblood represent this group.

to give consideration and credence to all the facts and insights involved regardless of the avenues through which they come. It would seem that the ideal theory of religious knowledge ought to achieve a proper relationship between the subjective and the objective factors in knowledge. These men have sought this ideal whether or not they have achieved it fully.

A mystical approach to theology[6] remains in our day an important avenue for arriving at religious insights and convictions which are continuing to enrich our total theological concepts. The mystic seems to have arrived at an assured conviction that God is as well as an assurance also that man is directly related to God. A question may be raised, however, as to the validity of the mystic's claim that his direct experience of God is an immediate intuition of absolute reality. Again, if the mystic's empirical "knowledge-claim" is valid, is the mystical experience itself the source of knowledge? There also seems to be no satisfactory method of verifying objectively the mystic's claim to a direct knowledge of God.

Personalistic theology[7] emphasizes the importance of all the faculties and powers of man in the knowing process. This type of theology compares favorably in its inclusive epistemology with realistic theology. It makes a clear distinction between reality and idea which some idealistic systems have failed to do. The epistemological principles involved in this type of theology, adapted from the Kantian epistemology, are not free from a tendency toward an inherent agnosticism which is more explicit in the older Kantian system. Much may be said for the merit of doctrine agreeing with reason. However, a system which emphasizes rational principles as this one does may easily deteriorate into a cold, rational system. In this type of theology faith seems to be regarded primarily as an element or factor in reason or knowledge and not the essential avenue by which religious knowledge is appropriated.

6. Represented by W. E. Hocking and Rufus Jones.
7. Represented by A. C. Knudson and E. S. Brightman.

Karl Barth's influence on American theology as a whole has been good. American neo-orthodox theologians[8] setting forth a modified type of Barthianism have given an overemphasis to revelation which seems to constitute the basis of their appeal. They do not explain the knowing process; they simply affirm a faith. There seems to be a confusion of thought and reality in their religious philosophy. They question the competency of reason, including its competency as a channel of knowledge. Faith, in this theology, occupies an eminent position. It seems to be construed as a suprarational factor which apprehends truths given in revelation.

Certain conservative theologians[9] have made an approach to a solution of the problem of religious knowledge and have applied their epistemological theories in their theological formulation.[10] E. Y. Mullins' basic theory is: facts are given in experience; the reality of God is given in religious experience; religious knowledge grows out of religious experience. The knowledge of God is communicated through religious experience; an experiential knowledge of God may be had only in the regenerated consciousness. The Christian has, to say the least, an inner assurance of faith. W. T. Conner's theory of religious knowledge involves the two basic ideas of revelation and religion. The knowledge of God is a revelation on God's part to the soul of man. Man apprehends God by faith; by means of a religious experience of faith God's revelation is appropriated. God brings himself to such a state of being in relation to man that makes it possible for man to apprehend God. Knowing God is inseparable from an experience of salvation. The knowledge of God is practical rather than theoretical in its aim. It gives us truth by which to live rather than comprehensive, logically complete, speculative knowledge. The Christian's knowledge of God may be subjected to the moral

8. Represented by G. W. Richards- Edwin Lewis, Reinhold Niebuhr, and H. R. Niebuhr.

9. E. Y. Mullins and W. T. Conner.

10. See Clyde J. Hurst, "The Problem of Religious Knowledge in the Theology of Edgar Young Mullins and Walter Thomas Conner," *Review and Expositor*, 52:166-182, April, 1955.

test. Faith as a knowledge of God is its own vindication; it carries with it its own assurance.

The Way to Adequate Religious Knowledge

This brief survey reveals a lack of unanimity of opinion in the best religious thought in America during the past half century on the question of religious knowledge. In some cases the situation almost borders on hopeless confusion. The easy way out would be to accept the agnostic conclusion which says, "Man cannot know God." A relativistic theory of truth and knowledge would necessarily accompany such a conclusion. It does not seem, however, that such an agnostic and relativistic conclusion is necessary. Perhaps the best way to point toward a more adequate theory of religious knowledge for the formulation of theology is to set forth a number of propositions which have grown out of the investigation of the problem of religious knowledge in contemporary American theology. These propositions are set forth for the purpose of indicating the necessary factors which are involved in seeking a solution to the problem of religious knowledge. The propositions which follow are only suggestive and are not presented as an exhaustive or adequate treatment of the problem.

The first proposition is that the starting point for theology is religious experience. No system of theology should be formulated which contradicts the facts of experience or leaves them out of account. It may be that there are no such things as "bare" facts and that all facts are "interpreted" facts. Nevertheless, Christian doctrine should be based on observed or experienced facts as far as possible. An *a prior* or speculative system of theology which disregards facts in order to be logical is out of place in our empirical age.

A second proposition is that the theologian who sets out to deal with the knowledge situation should formulate a sane doctrine of revelation. It would seem that the source of religious truth is neither human reason nor experience, but that knowledge originates in a superhuman and super-

natural source external and objective to man. According to the Christian claim, all knowledge comes from ultimate reality which we Christians call God. Should not an adequate Christian doctrine of revelation find the ultimate source of all knowledge in God? The Bible, as the result of divine revelation humanly apprehended, is the record of the best religious thought that we know. As a revelation of God the Bible is necessarily limited by man, its medium, and must therefore be interpreted as it is applied to human situations. It still remains our primary objective source of information as to the knowledge of God.

A third proposition is that the nature of religious knowledge is in some respects like all other knowledge, but in other respects it is unlike other knowledge. Its uniqueness lies in the fact that its object is God. Its similarity to other knowledge is seen in that the same powers and faculties of man which apprehend religious knowledge apprehend also all other knowledge. Since the object of religious knowledge is unique, neither a scientific nor a philosophical criterion of truth is adequate for religious truth. Only a criterion of religious truth based on religious principles could be adequate for religious knowledge. An adequate criterion of religious truth must therefore be unique, since the object of religious knowledge is different from the object of all other knowledge. Religious truth does not necessarily contradict scientific and philosophical truth, nor is it to be regarded as subordinate to truth in these other fields of knowledge. The same rational powers of man determine what is truth both in religion and in science and philosophy. It is thus that religious truth may be supported rationally and logically by scientific and philosophical truth. Religious knowledge may not be reduced to philosophy as such nor to an exact science; it must formulate its own principles and find its justification within itself. As in all other knowledge, a proper balance or relationship should be sought between objective and subjective factors in religious knowledge.

The fourth proposition has to do with a theory of religious knowledge. Since the philosophers have not succeeded thus far in giving us a satisfactory explanation as to how the mind gets its objects, it would seem somewhat presumptuous to propose here what we might regard as an adequate explanation of how we know God. The nature of thought and knowledge seems to require a dualism of thought and thing, of subject and object. There seems to be a supersensory element or factor involved in all of man's knowing processes. The brain may be identified with the physical realm, but the mind as the knowing and reasoning faculty and power of man does not seem to be limited altogether to the physical realm. To some extent, at least, it transcends the physical. Thus the mind lays claim to some metaphysical knowledge. This is not to say that knowledge is merely a mental process. The various personal faculties—the will, the emotion, and the reason—are involved in all knowledge. Knowledge then is by association, correspondence, representation, or objective reference. All knowledge, according to the viewpoint here taken, seems to be mediated. Experience is not to be regarded as direct knowledge regardless of the different meanings which have been given to this term by the various contemporary schools of psychology, philosophy, and theology. Before either sensory experience or spiritual experience may yield knowledge, the mind must interpret the data of experience. Sense perception is not direct knowledge of the physical realm. Likewise, spiritual perception—whether it be spoken of as faith, religious reason, intuition, insight, or otherwise—is not direct knowledge of the spiritual realm. Religious experience may furnish the data for a knowledge of God, but such data does not become conceptual knowledge until it is interpreted by the human mind. The distinction should be made between a knowledge *of* God and a knowledge *about* God. However, a knowledge *of* God by "acquaintance" is still mediated knowledge. It seems that this conclusion is necessary in order to avoid the mystical conclusion wherein man and God are fused together in such a way that man loses his

distinctive personality. The knowledge of God comes to man by virtue of his relationship with God; it is a result of fellowship with God, not of direct union with him.

Another proposition, the fifth, is that the reason has a legitimate place in all knowledge. The knowing mind is active in all knowledge processes. As far as possible, Christian doctrine should be set forth as a rational system. It should be recognized, however, that certain Christian truths in their relationships to other truths seem incapable of rational statement and explanation. Such truths may be thought of as suprarational, not as irrational, and may best be expressed in paradoxical form. It would seem that perhaps the best way to account for such suprarational truths is to admit that the finite mind is so limited to the extent that it has not laid hold fully upon the infinite truths of the eternal Godhead. It would seem, then, that even though man may have some sure knowledge of God, he does not have a full and complete knowledge of God and in this respect must remain to some extent an agnostic in the present life. It would seem to be a mark of finite humility to admit that there may be some things concerning God which he has not yet revealed to us. What knowledge man does have of God is rational knowledge. Else God himself is irrational and the universe in which we live is irrational. The so-called rational arguments which have been set forth for the purpose of proving the existence of God, according to the viewpoint here taken, do not actually provide proof of God's existence. At best they give us only an idea of God, not a knowledge of the reality that is God. They may help to confirm our intuitive faith in God, or they may help us to think in the right way about God, but they should not be thought of as leading absolutely to God.

An additional proposition, the sixth, is that faith should be thought of primarily as belief or trust, not as verified knowledge. Faith is hypothetical in nature, capable in some instances of being verified, in others of being proved untrue, and in others neither of proof nor of disproof. Faith is, to be sure, a factor in all knowledge, but faith alone is not

knowledge. In order to yield knowledge, faith must correspond with an objective standard of truth. It may be impossible for us to devise an absolute standard of truth from an experiential viewpoint. However, the best standard that we know does provide us with an assurance which we believe to be knowledge.

The final proposition, the seventh, has to do with verification or assurance. It is possible that all the doctrines of the Christian faith may not be absolutely verified according to an objective standard, but Christian truth carries its own verification. This is true, in a sense, of all other truth. Christian assurance which comes as a result of faith and experience may be checked against the faith and experiences of other Christians both past and present. The Bible also, as a record of God's revelation apprehended in and through religious faith and experience, serves as a standard which helps determine whether our beliefs are true and therefore verified knowledge. The ideal in all religious knowledge should be that our beliefs become verified knowledge.

Conclusion

In conclusion, then, a synthetic view indicates that man comes to his knowledge of God through revelation and Christian experience. Neither the extreme view which overemphasizes an objective revelation of God nor the extreme view which overemphasizes a subjective Christian experience seems to be sufficient within itself to provide man with an adequate knowledge of God. The truth as to how men actually come to know God seems to lie somewhere between the two extremes. There is no revelation of God apart from its apprehension by human personalities. Christian experience must of necessity presuppose an objective self-revelation of God. Therefore, as we take the most sane doctrine of revelation which may be formulated, and blend it with the best explanation of Christian experience, we thus arrive at the viewpoint which will lead us to the most adequate and complete knowledge of God that is possible for us at the present stage in man's religious development.

The Eye of Faith

A Devotional in Poetic Prose
(Based on Matt. 6:22, 23)

BY TED R. CLARK

I

Mystery deep is the eye of man, the window of the soul, fashioned by the Divine Hands, that weaves the sunbeams into a picture whole.

That mortal man from out the depths of his unknown soul should peer through the portals of vision upon a changing scene and behold life and things in awful symmetry, this too is mystery and wonder beyond compare!

How deft the fingers of the Almighty which have captured the hastening ray and guided its path into the multicolored vision of the rainbow for the eye of man to enjoy!

How breathless stands the soul in contemplation of the canyon's depth and the snowy whiteness of the lofty range piercing the brittle air, all encompassed within the scope of the crystal ball of man's eye, by Divine Wisdom placed within the sockets of contemplation and desire!

What means the mystery of the orb of man's soul? How sees man the verdant world and the violent heavings of the volcano?

What hidden interpreter weaves the strands of vision into meaning, and purposes to act and enjoy?

What is to understand, to see, to behold, to exist?

What is this life which sees and is seen; which through the mists of mental fog and fancy constructs a form, a face, a figure?

Is it I who see, or Another who sees in me?

What see I when I see, and what see I not when I see?

Great indeed is the mystery of vision, of light, of knowledge, of truth!

Wonderful is the eye of man!

With his eyes he sees to plant the corn, and reads the signs to find an unknown way.

By sight he steps aside from danger and plants his feet on the firm path.
With the orb of light he finds the rose to be plucked and the tender cheek of the child to caress.
By vision true he lives and moves and has his being.

II

But darkness comes, the light flees!
The vision fades, yet strains to gather a fleeting way to enlighten the soul.
The light of the soul is dimmed, for darkness and gloom everywhere abound.
The helpless eye has need of the light, but the darkness has swallowed it up.
The steps of man falter; he stumbles and falls.
Where is your light, O lamp of the soul?
But, where failure and darkness for man is opportunity and light for God.
"He who formed the eye, does he not see"? (Psa. 94:9).
Can darkness overcome the Light of light?
Can good be evil and black, white?
Nay, out of darkness a Light has shined, a Way has been made known!
The rays of hope to benighted men are ready to pierce the pall of night which overcasts his sight!
The dawn of his redemption draws nigh!
The true Light that enlightens every man coming into the world has come!
Let men rejoice!

III

"The eye is the lamp of the body.
So, if your eye is sound, your whole body will be full of light; but if your eye is not sound, your whole body will be full of darkness.
If then the light in you is darkness, how great is the darkness" (Matt. 6:22, 23)!
With these words the Master of Men, the Light of the World, speaks to men of faith.

He would bid men bring to focus the eye of faith to the strength of the light, upon the object of contemplation, lest darkness within match darkness without.

"Have faith in God," says He.

How like the eye of man is faith!

When light is strong, vision is clear; but when the light fades, the eye that is sound will adjust to the changing scene.

And while darkness prevails, the eye will be quick to catch the faintest gleam of light for direction along the way.

Faith, too, in the full light of evidence goes its way undaunted; but when the darkness falls and the pathway dims, the eye of faith must then seek its guide within the fall of gloom and despair.

The eye of faith that is sound does by its service fill the whole body with light sufficient.

But the unsound eye of faltering faith does by its lack of true focus the whole body with darkness fill.

Darkness then reigns within and without.

How dreadful the dark night of the soul!

"He that has light within his own clear breast
May sit in the centre and enjoy bright day;
But he that hides a dark soul and foul thoughts
Benighted walks under the mid-day sun,
Himself in his own dungeon" (Milton's *Comus*).

IV

Yet faith stands not alone.

As the sunbeam to the eye, so the Light of God to faith.

As the darkness is to the eye, so much more is the Light of God shining in the darkness.

There is darkness none to the Eye of God. Darkness reigns only for the eyes of unfaith, for the eye that cannot focus amid powers of darkness and search out the heavenly ray of hope and peace, that eternal gleam which bears the soul's salvation in its wake.

"They that dwell in darkness have seen a great Light, and upon them has the Light shined.

I am the Light of the world, and he that walks in that Light shall have the Light of Life," comes the Eternal Voice swelling from the Sea of Light.

Thus the heavy shadows, thrown across the paths of men by their own folly, are lifted.

Objects of finitude cast no shadows in the presence of the All-Pervading Light of God.

In the darkness is the Light.

And the Light is the light of Faith.

Faith is its own light, for its light is the Light of Him Who knows no darkness.

The Eye of Faith in focus, that is sound, knows no darkness bound.

In the deepest night of the soul faith is its own light; its own evidence supplies.

By faith is sight, by faith is understanding, though evidence abounds or fails; for "the True Light that enlightens every man coming into the world" shines from within and without to guide man's footsteps to the shore, where evil can hurt nor harm no more.

Yes, faith stands not alone.

It ignores not the light of reason by true evidence supplied.

It is not blind to reason's power, nor yet a slave to reason's whims.

Faith is reason's crown, yet won not without valiant struggle long amid the intellect's mazes profound.

No easy path to certainty is faith, for reason true but exposes the faith that so easily on fancy relies.

Faith and Reason in true comradeship then do serve to weave the strands of the unseen into the seen, the impossible into the possible, defeat into victory.

Reason, too, a gift from God, for Truth was made to be sought, as Light for faith was given, and both must tread the changing path, ever heaven's goal is reached.

And God has not His Light and Word withheld, for to man's eye of faith and reason His Son, the Light, the Word, was sent to show the way.

V

Then, set your eye of faith upon the Light and Word of Life who by the Holy Spirit invades the sovereign domain of man's soul.

Would you know? Then do believe.

Would you see? Flee then your mortal blindness and open the eye of faith.

Would you righteous live? Come then to the Light; "for every one who does evil hates the light, and does not come to the Light, lest his deeds be exposed. But he who does what is true comes to the Light, that it may be clearly seen that his deeds have been wrought in God" (John 3:20, 21).

Would you in salvation grow? "Walk while you have the Light, lest the darkness overtake you; he who walks in darkness does not know where he goes. While you have the Light, believe in the Light, that you may become sons of Light" (John 12:35, 36).

Mystery deep is the eye of faith, the window of the soul, illumined by the Divine Love in Christ, that weaves the sunbeams into a picture whole.

"Now Faith Is . . . Hope"

BY J. ESTILL JONES

A study of faith might lead one in any of several directions. If faith in the New Testament were to be considered, most students would descend upon the Pauline writings with microscope and pen.[1] There is in the New Testament, however, a non-Pauline[2] Epistle which offers "more faith per square inch" than any other inspired opus. My interest was attracted to it several years ago when my colleagues in New Testament suggested an elective in the exegesis of the Epistle to the Hebrews. I have been struggling with their assignment ever since, and the author, whose name I have never learned, has shamed me with his rebukes and encouraged me with his exhortations. It is faith "according to Hebrews" which challenges our attention today.

The unique concept of this Epistle is usually described as the Highpriesthood of Christ, and this is partially satisfying. There is no question in my own mind as to the completeness of the work of Christ, but it appears that there is some question in the mind of the author of this Epistle as to the completeness of the work of his readers. Hear a free translation of a familiar passage: "Now we are not of the shrinking kind, headed for destruction, but of the faith kind, headed for the preservation of our soul. And faith is the essence of things hoped for, the evidence of things not seen" (Hebrews 10:39-11:1). There is the thesis, by definition in the Epistle itself: Now faith is hope! That concept is not limited to these two verses however. Illustrations abound in the eleventh chapter. Exhortations toward this kind of faith alternate throughout the Epistle with paragraphs of logical development, each of which furnishes sufficient justification for the author's appeal. Briefly we shall look at the lexical evidence. Our quest: Is *pistis elpis?*

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1. An exhaustive lexical work in Pauline literature and a thorough study of the background of his concept is that of W. H. P. Hatch, *The Pauline Idea of Faith* (Harvard Theological Studies, II. Cambridge: Harvard University Press, 1917).

2. This is almost the only conclusion about the authorship which is widely held among students of the New Testament.

Lexical Factors

The word *pistis* does not always carry the same meaning but we are under obligation to find its original sense. The root verb (*peithein*) meant "to persuade" or "to prevail upon" in the active voice, and in the passive "to be prevailed upon" or "to be persuaded," hence "to believe in." The verb, *pisteuein,* means "to put faith in," "to rely on," "to feel confident that." For the verb then two concepts are manifest: "to trust" and "to be faithful." Almost every time the verb or the substantive appears in the LXX, it is a translation of a Hebrew form whose root verb is *aman.*[3] Basically the meaning of the Hebrew verb is "to confirm, to support."[4] The niphal form offers descriptive derivatives meaning "made firm," "sure," "lasting," "confirmed," "established," "reliable," "faithful." Only the hiphil form of *aman* has the active sense, "to believe" or "to trust." There is no corresponding substantive,[5] those that are used (*emeth, emunah*) represent the sense of the niphal, "steadfastness," "trustworthiness," or "faithfulness" to the covenant. The New Testament sense of "belief" or "trust" declares C. H. Dodd "does not attach to the Hebrew substantive *emeth,* and there is no passage in the LXX where the context would naturally suggest such a meaning."[6]

With regard to *elpis* and *elpizein,* an interesting lexical

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3. The single exception appears to be Jeremiah 25:8 where, for the Greek *ouk episteusate,* the Hebrew reads *lo shematem. A Concordance to the Septuagint* by Edwin Hatch and Henry A. Redpath (Oxford: Clarendon Press, 1899) has been used in the study of LXX words.

4. *A Hebrew and English Lexicon of the Old Testament* by Francis Brown, S. R. Driver and Charles A. Briggs (Oxford: Clarendon Press, 1907) has been used as the authority for the meaning of Hebrew words.

5. C. H. Dodd, *The Bible and the Greeks* (London: Hodder and Stoughton, 1935), p. 68.

6. *Ibid.,* p. 69. This shade of meaning for *aman* and its cognates is further indicated by the fact that they are translated by *pistis* and its cognates only 30 times in the LXX but by *aletheia* 119 times. On two occasions *aman* is translated by *sterizein*—"to establish."

relationship may be established.[7] The basic meaning of the verb is "to look for," "to expect" and hence "to suppose" or "to hope." The substantive *elpis*[8] occurs frequently translating some fifteen different Hebrew words.[9] For those who have become accustomed to reading prepositions after *pisteuein* in the New Testament and who have found very few after *pisteuein* in the LXX, the presence of those familiar prepositions after *elpizo* proves rewarding.[10]

A third word of significance because of its use in Hebrews 11:1 is *elegchos*. Originally the root meant "to refute" and usually signifies that which is the final argument, allowing no further disputation. In the LXX it regularly translates derivatives from the verb "to be right." The substantive *hupostasis* which we translate "essence" originally described the act of "standing under" or "supporting" and then that which supports as "a foundation." Three of its five New Testament occurrences are in Hebrews.[11]

1. Old Testament Evidence.

Waiting or looking for Yahweh implies the idea of confidence, and this attitude displaces fear of the future in that it is always a hope that the present will be controllable for

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7. The Hebrew word which by original meaning most nearly approaches the idea of faith is *batah*. In the LXX this word is translated 47 times by *elpizein* and only 25 times by *peitho* from which *pistis* is derived.

8. The article on *elpis* by Rudolf Bultmann and Karl Heinrich Rengstorf in Gerhard Kittel, *Theologisches Worterbuch zum Neuen Testament* (Stuttgart: Verlag von W. Kohlhammer, 1935) is detailed and quite good. The article on *pistis* is not available at this writing.

9. 79 times. Some interesting relationships are thereby revealed: occasionally *prosdokao* and *elpizo* translate the same Hebrew verb, meaning "to be strong," "to hope." Both *hupomeno* and *elpizo* translate words meaning "to wait," "to be strong," "to hope."

10. By far the most frequently used preposition with *elpizo* is *epi*, but *en* and *eis* also appear. The translators of the RSV reflect some of the relationship when on occasion they translate with the English word "trust" a word which in the LXX appears as *elpizo*. Cf. Judges 20:36, II Kings 18:5.

11. A related word, whose verb root *hupomeno* is frequently used in Hebrews, is *hupomone*. Each of the five occurrences of the idea in the Epistle is related to an exhortation of the author emphasizing the necessity of patient endurance that the hope might be achieved.

the future.[12] There is an optimism which is basic to Hebrew religion—a hope for the future, and even the hope that God will satisfy a concrete need looks to the time when all need is put to an end. Hence, the transient nature of the present is emphasized and hope thrusts faith into the future.[13] W. H. P. Hatch summarizes the concept of faith in the Old Testament,

> Among the Hebrews trust in Jahweh meant unwavering confidence in or whole-hearted reliance upon God . . . but the Old Testament idea of trust in Jahweh contains no trace of mysticism in the strict sense of the term.[14]

Albert C. Knudson in his *The Religious Teaching of the Old Testament* devotes a chapter to Hope in the Old Testament, but settles for a paragraph on Faith.[15] There is both lexical and theological justification then for saying that the two ideas, faith and hope, are closely related. One can almost say, Now *pistis* is *elpis!*

2. Non-canonical Jewish Evidence.

When an approach is made to the use and meaning of *pistis* in the non-canonical Jewish literature we are dealing with both Jewish and Greek concepts.[16] A single illustration from the Apocryphal books must serve to relate the concept to that of our Epistle. A mother is commended in IV Macabees (15:24) for her *pistin pros theon* because she demon-

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12. Bultmann, *op. cit.*, pp. 519-520. Cf. Deuteronomy 28:66 where the disobedient Israelites were told "You will have no assurance (*pisteuseis*) of your life" and Isaiah 7:9 where Ahaz was told, "if you will not have confidence (*pistis*) you will not have understanding."

13. *Ibid.*, p. 520.

14. Hatch, *op. cit.*, p. 10.

15. Albert C. Knudson, *The Religious Teaching of the Old Testament* (New York: The Abingdon Press, 1918). On p. 298 he declares "No proper doctrine of faith in the later New Testament sense of the term is to be found in the Old Testament . . . yet faith in Yahweh is everywhere assumed as a duty and as a condition of reconciliation with him."

16. Dodd, *op. cit.*, p. 67. He declares the difference to be that of the background of associations—more intellectual in the Greek while the moral element is stronger in the Hebrew.

strated steadfastness in face of opposition—she deserves to be included in the hall of fame of Hebrews 11. Of this literature, Hatch declares: "On such a God (father and Savior) one could rely without fear of being disappointed and trust was the individual's confident reliance upon Him."[17] A brief glance at the concept of faith in rabbinical Judaism confirms the acustomed characterization: "Fidelity to the law . . . was the cornerstone of rabbinical Judaism, and many a pious Jew found genuine joy in fulfilling the law's innumerable requirements."[18] This is not necessarily unrelated to a very high concept of faith, yet a natural pessimism descended over the rabbinical discussions[19] which stemmed from the uncertainty common to any religion of works. In this period, however, the promise to Abraham was extended "beyond the golden age of the national hope to the life beyond the tomb and the world to come. Fidelity was exercised in the endeavor to know and to do the will of God."[20] *Elpis* was confidence in God for resurrection, redemption and salvation[21]

When we come to Philo the climate changes perceptibly. He can speak of faith and "the apprehension of the divine."[22] In writing of Enoch as a man of hope, it is hope in God as Savior which is central and thus hope is united intimately with faith.[23] He emphasizes the spiritual nature of Abraham's faith, insisting that it is a desertion of all things having

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17. Hatch, *op. cit.*, p. 17.
18. *Ibid.*, p. 18.
19. The article in *Theologisches Worterbuch* called attention to the two-year argument between the schools of Hillel and Shemmai over the advantage or disadvantage involved for man in his creation. They concluded it to be a disadvantage.
20. George Foote Moore, *Judaism in the First Centuries of the Christian Era*, (Cambridge: Harvard University Press, 1950), II, 238.
21. Bultmann, *op. cit.*, p. 526. It is pointed out that this is a result of progressive individualizing of the hope.
22. Philo, *De Somniis* (F. H. Colson and G. H. Whitaker, translators, *Loeb Classical Library*, Cambridge, Massachusetts: Harvard University Press, 1934), I, 68.
23. Philo, *De Posteritate Caini*, 26; *Legum Allegoria*, III, 164; *De Specialibus Legibus*, II, 196.

to do with mortality, property, reputation, friends, etc., and a devotion to the trustworthy God.[24]

3. New Testament Evidence.

It is beyond the scope of this address to fully develop the concept of faith in the New Testament. There are certain features of New Testament faith, however, which merit consideration. Consistent with the Old Testament concept, faith in the early experience of the church seems not to have enjoyed a mystical character.[25] An interesting example appears in Luke 18:8 when Jesus asks the question, "When the Son of Man comes will he then find *ten pistin* upon the earth?"[26] Professor William Manson[27] suggests that a certain anxiety about the disciples prompted the question on Jesus' part. There is no question concerning his return, but will the disciples have courage and steadfastness enough to hold on under all circumstances to the promise of Christ's coming? That is the hopeful confidence demanded of a loyal Hebrew—confidence in God's eternal vindication.

The author of the Fourth Gospel never uses *pistis* though

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24. Philo, *Quis Rerum Divinarum Heres*, 90-3. Edwin A. Abbott in *Johannine* vocabulary (London: Adam and Charles Black, 1905) translates 1:273, "He saw into the *unfixedness* and *unsettledness* of material being when he recognized the *unfaltering stability* that attends true Being to which he is said to have completely trusted." Compare this with the author of Hebrews in chapter 11: "By faith Abraham obeyed, dwelt as a stranger, was about to sacrifice Isaac" and there appears both a relatedness and an unrelatedness between the two.

25. Hatch, *op. cit.*, p. 28. Cf. Rudolf Bultmann, *Theology of the New Testament* (New York: Charles Scribner's Sons, 1951), p. 92. He makes a positive statement, "faith as a personal relation to the person of Christ is an idea that was at first foreign to the earliest Christian message" and continues with the suggestion that other factors wrought its mystical meaning. Perhaps the new concept of the holy congregation and the incorporation into the body resulted in the word faith assuming a meaning which it had not had either in the Old Testament or in other ancient religions.

26. The article before *pistin* ought not to be ignored, and it is either a reference to the body of faith (Cf. John Martin Creed, *The Gospel According to St. Luke* [London: Macmillan and Company, 1950], p. 224 for this idea) or the anaphoric use with reference to the preceding parable.

27. William Manson, *The Gospel of Luke, Moffatt Commentary* (London: Harper and Brothers, 1930), p. 201.

the verb occurs in eighty-six different passages. He seems content rather to give examples of belief than to discuss *pistis*.[28] The use of the phrase "to believe that" is quite frequent and Cremer[29] declares this acknowledgment of God's witness, of Christ's testimony, concerning himself, is a principal element in John's conception of faith. It may well be that the author avoided the use of *pistis* because of the Hebrew word for which it is the LXX translation. John's conception of faith is not a reflection of the Hebrew *aman*. Actually the difficulty with the Jews of John's experience was that their confidence in God was too firmly established. Hence, a confession, more precisely described by *pisteuo* with *hoti*, was necessary.

The meaning of *pistis* and its cognates in Pauline literature seems weighted in the direction of "cleaving to." Cremer writes plainly, "with Paul there lies in *pistis* a reference to the new molding, we might almost say the new formation of man's realtionship to God."[30] This leads us abruptly into the mysticism with which Paul is frequently charged.[31] Hatch finds the Graeco-Roman world in which Paul of Tarsus lived so thoroughly laden with mysticism and Paul himself so thoroughly "*en rapport* with his environment" that he gave to his conception of Christianity and his idea of faith a "fundamentally mystical character."[32] If this is true then Hatch himself is *en rapport* with Pauline thought in his definition of faith, "Faith is itself the mystical state in which

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28. Abbott, *op. cit.*, gives a full treatment of the Johannine concept, especially of *pisteuo eis*.

29. Hermann Cremer, *Biblico-Theological Lexicon of New Testament Greek* (Edinburgh: T. & T. Clark, 1880), p. 488. This particular construction is rare in Paul's writings, occurring only three times, each of which is a reference to faith in the resurrection. It occurs 14 times in the Fourth Gospel.

30. *Loc. cit.* Cremer is prone to identify the Pauline and Johannine concepts at this point, finding the common meaning in *pisteuo eis*.

31. Cf. Albert Schweitzer, *The Mysticism of Paul the Apostle*, (London: A. and C. Black, Ltd., 1931).

32. Hatch, *op. cit.* p. 47

the believer lives."[33] Several explanations are offered for this apparently unique element in Paul's conception of faith. Hatch[34] and Cremer[35] emphasize his rabbinic background while C. H. Dodd[36] traces the relationship to those Aramaic traditions which lay behind the Gospels. Abbott[37] explains the uniquely Pauline mysticism with regard to faith by his contact with Greek Philosophy. Such explanations tend to confirm the uniqueness of that element.

The relation between faith and hope in Pauline thought is most fully developed in the eight chapter of Romans. Within the context which describes the work of the Holy Spirit Paul declares, "For we were saved by (for, in) hope" (8:24). Then in a logical presentation Paul argues that hope can only have reference to the future that is not present. Thus, for Paul *elpis* cannot have reference to things seen because these are temporary and all visible things belong to *sarx* upon which sphere no hope can be based. He includes patient waiting in hope in Galatians.[38] Such a brief characterization of the Pauline doctrine would hardly be complete without a statement from Bultmann, who, in distinguishing two concepts (faith and belief) cites five emphases in the Pauline literature: Obedience, Confession, Fear, Confidence and Hope.[40] In some respects Bultmann seems closer to the

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33. *Ibid.*, p. 64. For a definition of faith on the basis of the Pauline epistles we shall not go wrong to accept that of George Barker Stevens in his *Theology of the New Testament* (New York: Charles Scribner's Sons, 1944). On p. 516 he writes, "With Paul especially faith is personal trust in Christ and mystic fellowship with him." Such characteristically Pauline phrases as *"en Christo," "en Iesou," "en Christo Iesou," "en Kurio,"* do not occur at all in Hebrews.

34. *Ibid.*, p. 6.

35. Cremer, *op. cit.*, p. 482

36. Dodd, *op. cit.*, p. 32.

37. Abbott, *op. cit.*, p. 32.

38. Galatians 5:5. Hope is characterized by expectant waiting because of the Spirit which as a gift of the last time works and rests upon *pistis*. Cf. C. H. Dodd, *New Testament Studies*, (New York: Charles Scribner's Sons, 1952). On page 111, Dodd suggests "the consummation indeed is still awaited, but awaited without urgency, because the substance of our hope is a present possession."

39. Bultmann, *Theology, op. cit.*, pp. 300-332.

faith of the Epistle to the Hebrews than to that of the genuinely Pauline epistles.

One of the most significant passages in the General Epistles is the first chapter of 1 Peter.[41] The author, against the background of persecution, gives a clear statement of the relation between faith and hope. The readers are encouraged to endure their sufferings bravely and God is praised as having given birth to a "living hope through the Resurrection of Jesus Christ" (1:3). The passage continues with the presentation of a concept of faith in the future whose outcome (*telos*) is the salvation of their souls. Verses 20 and 21 merit translation here:

> "Christ was known then before the foundation of the world, but he was manifested at the last of these times for your sake, you, the ones through him faithful unto God who raised him from the dead and gave him glory so that your faith and hope might be in God."

Both Beare[42] and Moffatt[43] translate the last result clause so as to make the *elpida* the equivalent of an English predicate nominative, "so that your faith is also (or means) hope in God."[44] In either event to faith belongs a confident waiting for God's future. There is then a very close relationship in the New Testament between faith and hope. Chris-

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41. It is true that James 1:3 describes *hupomene* as the intermediate state between the "approvedness of faith" and the perfect work. Actually *elpis* as we understand the concept in Hebrews with its related *hupomone* may help to bridge the gap between faith and faithfulness. We are impressed by the absence of *elpis* in the Apocalypse until we observe the frequency of *hupomone*.

42. Francis Wright Beare, *The First Epistle of Peter* (Oxford: Basil Blackwell, 1947), p. 82.

43. James Moffatt, *General Epistles, Moffatt Commentary* (New York: Harper & Brothers) p. 103ff.

44. Charles Bigg, in his *Epistles of St. Peter and St. Jude* (*International Critical Commentary,* Edinburgh: T. & T. Clark, 1901), rejects that construction as artificial, declaring on page 122 "faith and hope are so closely connected in St. Peter's mind that they are merely two aspects of the same thing; the one involves the other so completely that it is difficult to see how he could say that the one becomes the other." Edward Gordon Selwyn, *The First Epistle of St. Peter* (London: Macmillan and Co., Ltd., 1949), p. 147f. concurs.

tian faith is hope in the eschaton, hope for the resurrection, hope for the promised vindication. Its precise meaning in the Epistle to the Hebrews now concerns us.

Environmental Factors

The most provocative and at the same time the most satisfying recent work on Hebrews is the historical and theological reconsideration by Professor William Manson[45] of Edinburgh. Though it is not a Commentary in the usually detailed sense, it serves as a supplement to the established authorities, Professors Bruce[46] and Westcott.[47] A few years before the Jewish-Roman war wrought its havoc on Jerusalem the flame of revolt was steadily burning, increasing in fierceness as the year 66 approached. Jewish national aspirations and Roman rule were in constant conflict, with the result that in many quarters no compromise was possible between Jew and Gentile. For Jewish Christians, the situation was particularly difficult. Their Jewish Messiah had been offered freely to the Gentiles, and in many cities, Jewish and Gentile Christians enjoyed open fellowship. As the situation deteriorated in Jerusalem, the pressure on these Jewish Christians throughout the Empire[48] increased. An open break with the Temple, the sacrifical system, and the national aspirations had been avoided, but about 64[49] A.D. a choice was necessary. Those who associated closely with Gentiles were suspect, and were in danger not only of losing their national position, but of open rejection by the authoritives as being a *religio illicita.* More, they had been led to

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45. William Manson, *The Epistle to the Hebrews,* (London: Hodder and Stoughton, 1951).

46. Alexander Balmain Bruce, *The Epistle to the Hebrews, The First Apology for Christianity* (New York City: Charles Scribner's Sons, 1899).

47. Brooke Foss Westcott, *The Epistle to the Hebrews* (London: Macmillan and Co., 1889).

48. With the precise locale of the readers we are not concerned just now. Jerusalem and Rome offer real possibilities. The condition of the readers, however, is significant for our purpose.

49. Here I am following Manson's reconstruction of the environmental factors.

expect imminent vindication in the Parousia, and the delay was unbearable.[50]

> So the writer of the Epistle met at once the central difficulty of the Hebrews. The Hebrews since they believed had been doomed outwardly to the bitterest disappointment. They had looked for a national welcome and they found themselves outcasts; for sovereignty, and they were the victims of popular outrage; for visible triumph, and, as the years went on, they were required to endure *as seeing,* through the thicker gathering gloom, *Him who is invisible.*[51]

A degree of real suffering had been experienced (Hebrews 10:32ff), and the author is striving to prepare them for more to come. The vindication of their Messiah's ministry had come in the Resurrection[52] and therein lay the seed of the destruction of the Jewish expectation. Their hope then is buoyed up by a reminder of the sufferings of Jesus and his vindication; their hope is bound to God and not to men.

To these Christians then, who could not forget the fact that they were Hebrews, the author, thoroughly imbued with the spirit of the nation, wrote. Manson[53] states as a natural assumption that "the writer was a Jew of Alexandria, versed in the Jewish-Alexandrian theology" and Westcott[54] describes him as a second-generation (2:3) Christian intimately acquainted with those to whom he wrote. His consistent use of the LXX and his treatment of Old Testament concepts makes a relationship with Philo of Alexandria

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50. Brooke Foss Westcott, *Christus Consummator* (London: Macmillan and Co., 1887), p. 2ff. Westcott charged the severity of their trials to their "mistaken devoutness." They had determined what the Scriptures should mean, what institutions were of divine appointment and that Christ's sovereignty should be openly vindicated. There was no refuge visible, and in their increasing hopelessness lay a grave danger to the Christian mission.

51. *Ibid.*, p. 20.

52. The only reference to the Resurrection of Jesus is in 13:20. In this respect there is a striking contrast to the Pauline Epistles.

53. Manson, *Hebrews, op. cit.*, p. 124.

54. Westcott, *Hebrews, op. cit.*, p. lxxvi.

tempting but such a case is inconclusive at best.[55] Of far more pertinence is a consideration of his Christian affinities. Just here, Manson shines at his brightest. He has made an excellent case for a relationship between Stephen as his brief mission is described in Acts 6 and 7 and the author of this Epistle.[56] Stephen perceived the utter inadequacy of the Jewish sacrificial and legal system before and in a different sense from Paul.[57] From his martyrdom, according to the Acts account there flowed the Hellenistic missionary activity in its most primitive form (Acts 8:4ff, 11:19ff). Hence, we may well be dealing in Hebrews with those second-generation descendants of primitive Hellenistic Christianity—more primitive in their hope and faith than those evangelized by Paul and the Paulinists. The author of this Epistle was aware of a New Age for God spoke "at the end of these days in one who is essentially Son."[58] There is in eschatology of Hebrews the end of distinctly Jewish hopes; there is also the full recognition of the faith necessary under the Old Covenant, a faith which went unrewarded except in the New. Therein lies the purpose of the Epistle. The author is saying something like this,

> You, who are beginning to wonder about your growing ostracism by your countrymen, who are losing hope in God's ultimate vindication of your sacrifices, who remember the glories of your nation in the

55. M. Simon, in an article "Saint Stephen and the Jerusalem Temple," published in the *Journal of Ecclesiastical History*, Vol. II, pp. 127-142, draws an interesting contrast between the attitude of Philo and the author of Hebrews toward the Temple, which they both declared should be distinguished from the non-hand-made one. Though both respected the hand-made one, Philo saw it as a (Platonic) reflection of the transcendant realities, Hebrews as a foreshadowing of things to come. Hence, apparent similarities may be deceptive.

56. Cf. Clayton Keith Harrop, *The Influence of the Thought of Stephen Upon the Epistle to the Hebrews*, (Unpublished dissertation, S. B. T. S., 1955). He has developed the relationship several steps beyond Manson at this point.

57. B. W. Bacon, "Stephen's Speech: Its Argument and Doctrinal Relationship," *Biblical and Semitic Studies* (New York: Charles Scribner's Sons, 1901), pp. 211-276.

58. Hebrews 1:1-4. Paul, likewise aware of the New Age, distinguishes it from the Old as the time of faith (Galatians 3:23).

> past—you remember that you are a part of the fulfilment of your nation's hopes—Abraham and Moses did not enjoy the promised reward. They only looked for the fulfilment which you have experienced. Take courage from their hopefulness, from their faithfulness.

Development of Thesis

1. By definition.

And how does he develop this thesis? He first of all defines the precise character of this final revelation in Christ as effecting their salvation and immediately emphasizes the importance of his readers "holding on" at all costs to the convictions derived from their experiences with that revelation. But perhaps we ought not to begin with such an admonition as is presented in the second chapter. Let us return to the statement in chapter II. Here of course there is not an exhaustive definition of faith. There is an affirmation. And before the affirmation there is a negation. The author is a homiletician, and he prefaces his affirmation with that which "faith is not." Faith is unalterably opposed to a "shrinking back." Then faith must indeed be a "looking forward" or a "forward movement." Such faith has to do with the winning of the soul—salvation itself. The salvation, thus gained by the perseverance of faith is complete—

> it includes nearness to God in life, 'holiness without which no man shall see the Lord' (12:14), loyal obedience to Jesus Christ the Lord (5:9), a priestly life of thanksgiving and beneficence (13:15-16). It means great good in store for the faithful in another and better world—lordship in the world to come, a sabbatic rest, citizenship in the heavenly Jerusalem."[59]

"Now faith is the essence of things hoped for, the evidence of things not seen." At first impression the opening sentence resembles a "scholastic definition of faith,"[60] and this impression is well-founded if the illustrative materials

59. Bruce, *op. cit.*, p. 450.
60. *Ibid.*, p. 412.

were limited to "the perception that the worlds were created by God's word" (11:3) and the two-fold belief "that God exists and is a recompense to those seeking him" (11:6). There can be no doubt however that the author's main purpose is to show how faith enables men to live courageously.[61] Faith is not a moral or intellectual abstraction, but essence—by faith future events become so certain that it is as though they had already taken place—as though the very substance of the future were in our hands now. Now that affirmation is broad enough to encompass any illustration the author may choose to give. The affirmation itself—"Now faith is the realization of hope"—corresponds in its entirety to the Old Testament conjunction of faith and hope.[62] The assurance of trust in a God-given future receives emphasis in the added "evidence of things not seen." To that extent this hopeful trust is paradoxical; it cannot possibly reckon with that which is at hand.[63] In writing of the Three Patriarchs, Philo characterized faith as follows:

> Possessed by unspeakable longing for vision and perpetual communion with divine things, when they have explored and passed through the whole visible nature, they immediately pursue the incorporeal and invisible, employing no one of the senses, but letting go all of the soul that is irrational, and using only that which is called *nous* and *logismos*.[64]

2. By use of Old Testament.

A key passage in the consideration of faith in the Epistle to the Hebrews is the concluding exhortation in chapter 10, verses which contain a quotation from Habakkuk the prophet. Hear the introduction: "For you have need of

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61. *Loc. cit.*

62. Bultmann, Article, *op. cit.*, p. 527.

63. It is this unseen element which Augustine found to be the connecting link between faith and hope. St. Augustine, *Faith, Hope and Charity* (tr. by Louis A. Arand, Westminster, Maryland: The Newman Bookshop, 1947), p. 16.

64. Hatch, *op. cit.*, p. 6. He adds "although emunah has the meaning of faith in rabbinical writings, it is not used in this sense elsewhere in the Old Testament . . . Therefore we have no hesitation in translating the word by faithfulness."

patient endurance in order that by doing the will of God you might attain the promise . . ." (10:36). There follows the quotation from Habakkuk 2:3-4, a part of which also appears in Romans 1:17 and Galatians 3:11. In a consideration of the prophet's meaning and comparison between the use in Paul and in Hebrews there is further evidence of the author's unique concept. The context, defining the prophet's problem, is familiar. As honest prophets are wont to do he revealed his own uncertainties and dissatisfaction and called upon the Lord for an explanation of the status quo. And the Lord answered him . . .

> Write the vision and engrave it upon the tablets, so that the one reading may run. For yet the vision is for an appointed time, and it is hastening to the end, and it will not lie: though it delay, wait for it; because coming, it will come, (it will not delay). Lo, his soul is puffed up, it is not upright in him; but the one who is by his faith righteous shall live.

The word faith is of course most significant. We have examined it previously and have noted its meaning as faithfulness and "this lexical consideration must control our interpretation of the passage under discussion."[65] It is the waiting quality, the perseverance in the light of difficulty, which is emphasized—the hope of vindication by Yahweh. "Temporarily the ways of Jehovah may seem unintelligible, but a time of reckoning will come, when the godless oppressor will meet his doom, while the faithful oppressed, now delivered will rejoice in new life."[66] I would insult your intelligence if I attempted to apply that to those who "have not yet resisted unto blood" (12:4) but who "have suffered the loss of their possessions" (10:34) by oppressors. This

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65. Hatch, *op. cit.*, p. 6. He adds "although emunah has the meaning of faith in rabbinical writings, it is not used in this sense elsewhere in the Old Testament . . . Therefore we have no hesitation in translating the word by faithfulness."

66. Frederick Carl Eiselen, *The Minor Prophets* (New York: Eaton and Mains, 1907), p. 487.

Epistle gives the fullest quotation[67] from the prophet and hence is the only one which emphasizes the patience and courage necessary for this faith. Kirkpatrick seems to grasp the true and clear meaning of the passage in Habakkuk when he subtitles his chapter on the prophet, "O Lord, How Long?" "For the true Israel his integrity, his trustworthiness, his constancy, the correspondence of his nature to God's eternal law, constitute a principle of permanence: he cannot perish but is destined to live through all the cataclysms and convulsions which are to shake the world."[68] For Habakkuk, faith is the assurance that God will keep his promises, the conviction that God will accomplish his purpose and the hope in God's vindication of the man who lives in accordance with God's expressed will—the hope which does not falter nor fail, but faithfully presses on for the possession of life. And here in Hebrews, "*pistis* means an unshrinking trust in God, whereby the righteous man's soul will be preserved at the Parousia of the Lord."[69]

3. By illustration

After such an affirmation, shortened by interpretation to the subject "Now Faith is Hope," the stylist *par excellence* illustrates the truth and the aptness of each illustration is impressive—aptness both for the needs of the readers and

67. The best text of the LXX supplies the genitive of the personal pronoun following *pisteos* so that the Greek reads: "but the one who is righteous by faith in me (or 'my faith') shall live." Paul omits the personal pronoun in his two citations of the verse and makes it clear that he understands "faith" to be the meaning—"a meaning possible in Greek, but not in the Hebrew original." (Dodd, *The Bible, op. cit.*, p. 69). A difference is also to be noted in the transposition of the pronoun in the best texts of Hebrews so as for the verse to read, "And my righteous one by faith shall live."

68. A. F. Kirkpatrick, *The Doctrine of the Prophets* (London: Macmillan and Co., 1909), p. 278. George Adam Smith in *The Book of the Twelve Prophets* (New York: Harper and Brothers, 1928) agrees "It is rather to Habakkuk's wider intention of patience and fidelity that the author of the Epistle to the Hebrews returns in his fuller quotation of the verse," p. 142.

69. Hatch, *op. cit.*, p. 6.

for the light they shed on the affirmation. Of Abel[70] the author writes, "his faithfulness and obedience still testify to his righteousness, even thought he died long ago"—faith looks beyond the grave to a hope of vindication. And of Enoch, what shall we say? Why his faith transcended the grave so that he did not even experience death. With just cause Philo describes him as a man of hope[71] for faith is the essence of things hoped for—and Enoch received the essence in his translation. Noah received an oracular vision of floods not yet seen, and because he was a godly man of faith he built an Ark—there is the essence of hoped-for salvation. It is when they came to the multiple examples of Abraham's faith that the readers must have really been ashamed of their hopelessness. By faith Abraham left home for a strange country in the hope that he would receive it for an inheritance, and he dwelt as a transient in the land of promise, patiently waiting in hope for the city with firmer foundations than his tents. It was by faith in God's promise that he hoped for descendants because he considered God faithful to his promise. And after the son of promise was born Abraham's hope was so strong as to transcend death itself, for he believed in God's ability to raise him from the dead. This addition to the Old Testament account may prove somewhat disillusioning, for, after all, why worry about slaying your only son if you believe God will raise him from the dead—which is extactly what the readers needed to hear![72] A brief summary statement interrupts the Abrahamic account. Now all of these hoped beyond hopelessness and the grave itself—but they, with the exception of Enoch, died. For the Hebrews that was not too encouraging, but observe

70. Verses three and six contribute to the strength of the affirmation, "it is by faith that we perceive that the observable things did not become out of the manifest things," and a part of "faith is believing that God is a just paymaster to the ones seeking him."

71. Philo, *De Abrahamo,* 12ff.

72. There is one noteworthy omission here, for whereas Paul (Romans 4:3, Galatians 3:6) and James (2:23) quoted Genesis 15:6, "Abraham believed God and it was put down to his account for righteousness," our author completely ignored it, preferring as in the case of the Habakkuk passage to cite the larger context as an illustration.

the author declares they looked beyond, and greeted the future, and confessed that they were only transients here seeking earnestly a homeland—never looking backward—always stretching hopefully for their heavenly city. "And what shall I more say, for the time would fail me to" speak concerning Isaac who hoped in his sons, and Joseph who hoped for the Exodus and the walls of Jericho which fell prey to the simple but hopeful action of the Israelites, and Rahab who received the spies peaceably and did not perish with the unpersuadable Jerichoites and of a multitude of others who both accomplished and endured by faith. They endured torture, death and imprisonment; they were pursued all over the country-side, and a hope for the resurrection proved their strength and impelling force.[73]

The example of Moses who gave the law and the plans for the Tabernacle (and hence ultimately for the Temple) must have proved the most compelling of all. Paul was content to present Abraham as an example of faith-righteousness, but this author chooses Moses as well. Why his parents had such hope for the future that they disobeyed the king—no "shrinking back" there. Moses himself left the court of Pharaoh because he saw the principle of vicarious suffering as the natural expression of hope.[74] He left the Egypt of Pharaoh by faith—though we must admit the Exodus account (Exodus 2:15) is not so kind to Moses—because he saw the real king. The institution of the Passover was an expression of his hope, and he even led the Israelites into the Red Sea, for his faith was stronger than his fear.

In all these examples there is one dominant theme: faith has to do with hope. There is a recklessness about these heroes and heroines which is certainly not the shrinking-

73. Harris Lachlan MacNeill, *The Christology of the Epistle to the Hebrews* (Chicago: The University of Chicago Press, 1914) has caught the spirit of the author when he writes "Faith is the anticipatory realization of the unseen and invisible which impels to obedience and endurance."

74. Manson, *Hebrews, op. cit.*, writes on p. 80 he saw "that the Christ, the preincarnate Son of God was actually a participant" in the redemption effected for Israel at the Exodus, and Moses by his decision of faith was sharing in the Savior's passion.

back kind of action which leads to destruction, but the faith kind of action which leads to the preservation of one's soul. The paradox is that of Jesus' teaching—"he who loses his life for my sake shall save it" (Matthew 10:39). "The man of faith utterly surrenders to God's care and power, waiving all care or power of his own and all security that might be at his disposal."[75] Basically faith is surrendering supposed security. "The man of faith wins his soul by being willing to lose life for the sake of truth and duty."[76] It is certainly against this background that Niebuhr describes sin as "trying too desperately to live."[77] The testimony of the author himself is perhaps the most reckless of the entire chapter. Certain of the readers must have been saying by now—"Yes, but look what happened to them, they died and did not receive the promise. Small comfort, that!" He replies clearly, "They did not obtain the promised vindication because God was reserving that for us, lest they should enjoy vindication without us. We have obtained the promise—Now let us be faithful!"

4. By exhortation.

One of the most noticeable stylistic characteristics of this Epistle is the regularity with which hortatory remarks are interspersed. I have chosen three of the sections for a brief examination: Hebrews 3:6 and 14, 6:1ff, and 10:19-25. The basis of the choice may be obvious. In the first place these passages are most apt to prove problematical or disturbing, in the second place each of these has the faith and hope concepts clearly related, and in the third place each of these encourages a degree of participation in the life of the Christian community.

In chapter 3, the readers are addressed as participants in a heavenly calling and challenged to consider Jesus as an example of faithfulness. We are in turn the sphere of his

75. Bultmann, *Theology, op. cit.*, p. 322.
76. Bruce, *op. cit.*, p 450
77. Reinhold Niebuhr, *Faith and History* (New York: Charles Scribner's Sons, 1949), p. 176.

faithfulness if we "grasp[78] the confidence and the conviction of hope which is firm to the end."[79] Verse 14 is similar, "We have become participants in the Messiahship if we grasp the initial essence which is firm to the end." The "firmness to the end" refers to the quality of the hope and the essence of the Messiahship participation. God's part in our salvation "is as fixed and determined as Himself; in Him there can be no variableness nor shadow of turning . . . it is all that has been accomplished in Christ."[80] The example of the rebellious Israelities in the wilderness is presented as a warning to the readers: they were to "see to it" that there was no unpersuadable apostasizing[81] in their midst. As Israel had failed to grasp its hope, so the Hebrews of 64 A.D. are to be sure they have grasped their hope—which hope is grounded in God.

The background for the meaning of chapter 6 must be sought in the last few verses of chapter 5. Here the genuine sympathies of the Messiah with humanity are presented as fitting him to represent his people as highpriest. Petitions, entreaties, loud cries and tears characterized his earthly ministry, and because of his healthy fear of God he was heard. He was heard, with the result that he suffered, although a Son, and learned obedience from what he suffered. Now there is an example of God's work—little wonder the author found his readers too sluggish in their thought processes to comprehend his meaning. At the conclusion of the admonitory section, the author reminds his readers of their interest in salvation and expresses a desire that each of them would show eagerness for the full assurance of hope which

78. There is no basis for the translation of this aorist form as other than punctiliar and hence the "firm unto the end" idea can hardly be adverbial.

79. There is quite good evidence for the omission of the phrase "firm unto the end" here. It may well have been added from verse 14.

80. William Porcher DuBose, *Highpriesthood and Sacrifice* (New York: Longmans, Green, and Co., 1908), p. 30. Human hope in classical Greek was despised—only that of the gods was sure. Hope in the Old Testament was grounded in God and hence was sure.

81. Literally, "an evil heart of unbelief in the apostasizing from living God."

is to the end that they might not become sluggish,[82] but imitators of the ones inheriting the promises through faith and long-suffering." In the admonitory section the development is similar—with faith in God described as elementary. It is almost as though he were saying, "Don't keep talking about your repentance and faith in God, the resurrection and judgment. Let us go on!" The meaning of much of the following is clear: if the one sacrifice of the Messiah has not sufficed for the salvation of these individuals who have participated in the experience of the Eschaton, then nothing can. His sacrifice has been completed—if you cannot trust that, then it's too bad. After all, how can you trust in that which you do not really trust as sufficient? The troublesome word in the passage is *parapesontas.* The original meaning of the verb root is "to fall alongside" and this original meaning has been seized upon by many as describing an accidental or occasional lapse into disobedience. This is the only occasion of its use in the New Testament, but let us observe its twofold and natural result here: it results in a crucifixion of the Son of God and an advertising of his general worthlessness. That hardly seems a slip of the tongue or of the foot. Actually the word *parapipto* is used only six times in the LXX and in five of those places it translates a Hebrew word also translated by *aphistemi,* meaning "to apostasize.[83] But observe the exhortation—you ought to practice the sort of faith which is characterized by hope and patient suffering. Saving faith dare not content itself with a backward look. As genuine obedience it includes a new understanding of self and is not just a quality that mysteriously clings to a man—a mystical experience "to which one might look back contentedly and which could occasionally repeat itself, interrupting the course of every day life."[84] Rather it determines one's living in its manifold historical reality, and there is no moment in which the man of faith is released from the obedience of constantly living out of the "grace" of God.

82. This translates the same word as is used in 5:11, "since you have become sluggish in your hearing."

83. It is a form of *aphistemi* which is used in 3:12.

84. Bultmann, *Theology, op. cit.,* p. 324.

On the basis of Christ's obedience to the will of God—which is the meaning of his sacrifice[85]—there is a three-fold exhortation in chapter 10: "Let us approach in the full assurance of faith," "let us hold our confession of hope as unbending—because God is faithful," "let us provoke one another to love and good works" (10:22, 23, 24) and all this the more intensely as the day of hope's fulfilment draws near. Now this and the other exhortations of chapter 10 contrast with the admonition: herein lies wilful sin, a trampling under foot of the Son of God, a despising of his Covenant and a reviling of the Spirit of grace (10:26-31). Certainly such an individual is not experiencing the faith which is hope in God's vindication. He expects to be his own vindication. Rather the readers are encouraged to remember the former days when they endured sufferings, the despoiling of their goods and the sufferings of their friends. Such physical sufferings, Stoically endured, may not be nearly so difficult as simply waiting for God to act.

Jesus himself is presented as example and the object of faith. "He endured the greatest sufferings without the slightest loss of confidence in God, because *His hope was set* upon the future blessedness with which he knew he would be rewarded."[86] The contrast between the shame of the present visible and the hope of the future invisible is clear. This endurance encompasses obedience to the will of God through bloody conflicts with sin as well as painful experiences of discipline. The "wherefores" (12:1, 12, 28) of chapter 12 serve to emphasize the lasting day-to-day character of faith. The readers are to look constantly to Jesus—away from tribulations; they are to straighten their floppy hands and their paralyzed knees; they are to welcome the unshakeable Kingdom with lasting and acceptable service.

It is necessary then to interpret faith for what it is in Hebrews — security-forsaking obedience, reckless faithful-

85. The citation of Psalm 40:7-9 in Hebrews 10:5-7 seems to establish the New Covenant as one of obedience—perfected in the obedience of Christ.

86. Stevens, *op. cit.*, p. 519.

ness, hope. It may well be that many persons in Baptist ranks are not mature enough Christians to fully appreciate the advance in Paul's concept of life *en Christo*. For some the presentation of such a concept may be as helpful to the Christian life as the answers in the back of an Algebra book are to the student who has not worked the problems. These need the experience of solving the problems of faith in daily living—of looking hopefully to the future. Then they can more easily appreciate the *en Christo* concept of the mature Apostle. We frequently enunciate glib phrases, which are more easily remembered than understood, and forget the stern simplicity of primitive Christian hopes. Of these more primitive ideas F. C. Burkitt writes, "These ideas are the Christian Hope, to be allegorized and 'spiritualized' by us for our own use whenever necessary, but not to be given up so long as we remain Christian at all."[87] I can not improve on the appealing statement of Westcott in *Christus Consummator*,

> 'earth's children cling to earth,' and there are many among us who feel keenly the very trials which the Hebrews felt; who long for some visible system which shall 'bring all heaven before their eyes,' for some path to the divine presence along which they can walk by sight, for recurrent words of personal absolution from some human minister, for that which shall localize their centre of worship; who labour, often unconsciously, to make the earthly the measure of the spiritual; who shrink from the ennobling responsibility of striving with untiring effort to hold communion with the unseen and eternal; who turn back with regretful looks to the discipline and the helps of a childly age, when they are required to accept the graver duties of maturity; required to listen, as it were, like Elijah on the lonely mountain, when the thunder of the earthquake is stilled and the violence of the fire is spent, for the still small voice.[88]

87. F. C. Burkitt in Preface to Albert Schweitzer's *Quest of the Historical Jesus* (London: Adam and Charles Black, 1911), p. vii.
88. Westcott, *Christus, op. cit.*, p. 45.

Book Reviews

The Sermon on the Mount. By Ernest Trice Thompson. Richmond, Virginia: John Knox Press, 1953. 154 pages. Price $2.25.

Few would dispute the claim that the subject of this volume has had more influence on the world than any others ever spoken or written. Not even non-Christians have viewed these words with indifference. Nietzsche, who viewed them with contempt, saw clearly the end of his ethics of the superman in these words of a servant. The great and good Gandhi, though never professing himself a Christian, praised and practiced these words beyond that of most Christians. Words that produce a Tolstoy in Russia and send a Schweitzer to Africa cannot be ignored. Revolution and righteousness are hidden here.

Among the great number of books written on the Sermon on the Mount this is the most satisfactory for the reader who does not relish critical details. This does not mean that Professor Thompson is unaware of critical scholarship, but his primary aim is to interpret these lofty teachings for our time. The first edition of thirteen more pages appeared in 1946, but the present edition of 1953 is corrected and improved to make it more useful.

After the introduction on "The Historical Background," the content of Matthew 5-7 is discussed in detail under three major divisions: "The Citizens of the Kingdom" (Matthew 5:1-16), "The Righteousness of the Kingdom" (Matthew 5:17-7:12), and "The Summons of the Kingdom" (Matthew 7:13-27). Avoiding apocalyptic irrelevance and ethical sentimentalism, the discussion directs the reader to devout living today.

Sound exegesis and appropriate applications are made throughout the exposition. The pastor or teacher looking forward to the January Bible Study on this selection of scripture in 1956 could do no better than purchase this volume for supplementary reading.

Dale Moody

The Life of Our Lord. By Samuel J. Andrews. Grand Rapids, Michigan: Zondervan, 1954. 651 pages. $5.95.

The Life and Ministry of Jesus. By Vincent Taylor. New York: Abingdon Press, 1955. 240 pages. $3.00.

Jesus and His Ministry. By Wallace Eugene Rollins and Marion Benedict Rollins. Greenwich, Connecticut: Seabury Press, 1954. 299 pages. $4.00.

The first of these three volumes on the life of Jesus was originally published in 1862. The reprint is from the second edition of

1891, but includes also some notes made after that date. In the contrast between the methods and objectives of Andrews' nineteenth century work with the two recently produced, it is easy to see the marked advances that have been made in the study of the Gospel history. However, it is all too evident how much yet remains to be done.

Andrews considered the life of Jesus "in its historical, chronological, and geographical relations." Dates are given for each event in the ministry, sometimes not only to month and year, but even to the day; and there are special articles defending the dates given. The Gospel of John is treated in the same way as the Synoptic Gospels, despite its quite different approach to the life of Jesus. The connecting words between the various incidents recorded are given full weight, and the fullest possible harmonization of the accounts is sought.

In the interesting Biographical Introduction to this reprint, Wilbur Smith calls Andrews' volume "the only permanently important, scholarly life of the Lord Jesus Christ ever produced by an American theologian." Some of this high praise is certainly deserved. Though his style is not always appealing, Andrews gave rich evidence of his own study and research into the geography of Palestine and the better conservative (together with some more liberal works) books on Jesus and the Gospels. Yet if Andrews himself were living today, such a man, so alert as Wilbur Smith describes, would be forced to consider afresh the assumptions on which his historical and chronological premises and methodology were based.

During the last half century a great deal of progress has been made both in Synoptic studies and in the understanding of the Fourth Gospel. This has involved not only a better understanding of the relations between the Gospels but also of the historical situation in the early churches where the Gospels were produced. However, this study has made scholars more hesitant to attempt to write a life of Jesus, and some have asserted that the task is absolutely impossible.

So far as an understanding of the problems is concerned, perhaps no New Testament student today is better equipped to write on *The Life and Ministry of Jesus* than Vincent Taylor. His contributions to New Testament studies are many and well known. Among the most significant in connection with the life of Jesus are *The Formation of the Gospel Tradition, The Names of Jesus, Jesus and His Sacrifice,* and the recent excellent commentary, *The Gospel According to St. Mark*

Taylor has long been convinced (he says since 1942) that "Christology cannot be effectively studied unless we can give an intelligible account of the life and ministry of Jesus." (p. 6) Accord-

ingly, he wrote the article on "The Life and Ministry of Jesus" for *The Interpreters' Bible,* Volume 7, and this book is basically an expansion of that article.

Taylor is at his best in the Prolegomena, as he writes of the sources, their historical value, and the method to be used in the writing of Jesus' life. There follows in five parts (46 brief chapters) the account of the ministry of Jesus: The Period Before the Galilean Ministry, The Galilean Ministry, The Withdrawal from Galilee, The Jerusalem Ministry, and The Passion and Resurrection. Each chapter is helpful and informative, but the very brevity which Taylor employs makes the accounts seem sketchy and fragmentary. For instance, there are less than two pages on the Sermon on the Mount. Also, there is a constant turning to the evidence afforded by critical studies: this is valuable indeed, but it impairs the continuity of the story and makes impossible the vividness with which it might be told.

Still, Taylor does accomplish a very important objective. He not only shows why he thinks a life of Jesus can be written, but he furnishes an excellent workable outline for that life, utilizing the results of recent study.

The third book listed above for review, *Jesus and His Ministry,* was written by Wallace Rollins, long a professor in the Episcopal Seminary in Virginia, and his wife, who teaches Religion at Sweet Briar College. Intended for the "thoughtful general reader," this volume is easily the most attractive of the three, as far as style is concerned.

There is, first of all, a chapter on the "Resources" for the ministry. The authors have accepted and utilized the results of research into the Gospels, though their dating of the Gospels will appear too late to many readers, especially the Fourth Gospel (early second century). The difference from Andrews in approach is never more clear than in this summary statement: "The author of the Fourth Gospel looks back and up and within all at once, with a blending which makes the historical Jesus always simultaneously also the exalted Lord presenting his divine claim and the mystically apprehended One who abides in the believer while the believer abides in him. Such a Gospel is precious in its own right. Devotionally and doctrinally it supplements the Synoptics; but how to use it in relation to the Synoptic Gospels in a historical study will always be a baffling question." (p. 21) Taylor better utilizes the Fourth Gospel than do the Rollinses.

Omitting any discussion of the birth and early years of Jesus (Taylor includes these) the authors plunge immediately into an account of John the Baptist, then into a discussion of the baptism and the temptations. There is some effort at chronological se-

quence, but not as much as Taylor attempts. There are discussions on the Sermon on the Mount, Jesus' use of Parables, His use of Scriptures, and the Miracles. To the reviewer, the chapter on the Sermon on the Mount is the best in the book: the writers have caught much of the Spirit with which Jesus spoke. For example, in discussing the textual problem in Matthew 5:22, they write, "Jesus was not distinguishing unjustified anger from a provoked anger that society, or a judge, might condone. He was trying to cleanse the heart and free the spirit. One who is cherishing anger or contempt is neither humble, nor penitent, nor meek, nor hungering and thirsting after righteousness, nor merciful, nor pure in heart, nor peacemaking, nor ready for persecution!" (p. 90)

In their interpretation of Jesus' ministry, sometimes the writers attempt to show both what Jesus originally meant and the use the early church made of the particular parable or saying involved. The reader is led from the ministry of Jesus to the church of later years, and sometimes into discussion of the critical problems involved in these matters. Nevertheless, many of the events of the life of Jesus are vividly portrayed. Some readers will not appreciate the reluctance of the Rollinses to write concerning the virgin birth or to accept with such reservations some of the events and miracles recorded in the Gospels, but all will find profit in the reading of this book.

A. M. Hunter, speaking of the problems faced by modern scholars in writing a life of Christ, has said, "There is nothing our world needs more than a fresh and truer vision of the Life of lives." (*Interpreting the New Testament,* p. 60). The books by Taylor and by Professor and Mrs. Rollins measurably help in this quest.

Henry E. Turlington

Three Sermons. By C. H. Dodd. London: SCM Press Ltd., 1954. 32 pages. 2 s.

This "course of sermons on three cardinal themes of Christian belief was arranged by the Student Christian Movement in Cambridge, and preached at Emmanuel Congregational Church, in Michaelmas Term, 1953." All who have profited from Dr. Dodd's numerous books will be pleased to have "three sermons" in which he states the gospel as his own faith.

The subjects are: (1) The Incarnation, (2) The Meaning of the Cross, and (3) The Resurrection of Christ.

The Incarnation of the Word is when and how God expressed *Himself.* Though creation is (so far as it goes) an expression of God's thought, and though the Word enlightens every man who comes into the world, the world still did not know Him in the deepest sense of knowing. God's self-disclosure in *a Man,* and in everything He

said and did, carries us beyond the knowledge of God heretofore given to men, and becomes a permanent centre of "truth and grace." This knowledge of God, as eternal life, "awaits us in the worshipping fellowship of the universal Church."

The Death of Jesus at the Cross, through the chicanery of the priests, the bigotry of the Pharisees, the treachery of Judas, and the criminal irresponsibility of Pilate, was made for Him an even darker experience by the defection of His nearest friends. "The Gospel story would hardly have been told with such poignancy if those who first told it had not felt themselves to be deeply implicated in the guilt of the crime." Christ suffered for their sins and, because we too are deeply implicated in the same evil which brought the tragedy about, he suffered for ours. Totally obedient to God's will, and representatively as *mankind at issue with evil things,* he paid the kind of price for ours which alone sufficed and suffices. Such moral and personal sacrifice, such total devotion to God at all costs is the central truth of the Gospel story. "As we commit ourselves to Him, He takes charge of the whole situation in which our sin has placed, and implants in that situation the power of His own obedience." This, and no mere comforting of an unquieted conscience, is the meaning of forgiveness. Christ then brings us to God, "and we need no more," for God is ultimate.

There is no witness to Christ's death which is not a witness to His resurrection. The shock of death was replaced by a vibrant faith that He had conquered death through resurrection. This is more than the resuscitation of a corpse. It is also the experience of *God in Christ.* "For the resurrection of Christ, while it is an event in history, requires to be estimated and understood in the light of that which lies beyond history, since God is concerned in it." As risen Lord, this same Jesus steps out of the past to confront us as contemporary—exempt from the limitations of time and space. The Cross had contained the glory of the resurrection. The love with which he died, and in which he returned to forgive and conform his inconstant followers, is itself the creative power that transformed the death into victory.

It is in *this world* that Christ died and rose again. In faith, therefore, we venture to re-affirm, even when times are darkest: "the time is fulfilled, and the Kingdom of God is at hand."

T. D. Price

The Protestant Clergy and Public Issues, 1812-1848. By John R. Bodo. Princeton: Princeton University Press, 1954. 260 pages. $5.00.

From the very beginning of our nation Christian leaders have had a concern for the relevance of the Christian faith for moral issues. The author of this volume, minister of the First Presby-

terian Church in Princeton, New Jersey, presents the first thorough analysis of the Protestant clergy and social issues between the War of 1812 and the War with Mexico. He examines the role of the preachers, especially the theocrats in this period of our political and social history. Their attitudes and actions relative to church and state, the Catholic, Indian, and Negro problems, along with other social problems as evangelizing and educating the West, the public school issue, the challenge of the city, the temperance crusade, territorial expansion, and the Theocratic pattern for America's world role are all analyzed in a scholarly and lucid manner.

The prominence which the author gives to the leadership of John Leland in the solution of the vexing issues of this period will be of special interest to Baptists who have all too long failed to appreciate the contribution of this religious giant to the development of our distinctive and democratic way of life.

This brilliant study is worthy of a place alongside of the equally scholarly volume by Charles Howard Hopkins, *The Rise of the Social Gospel in American Protestantism*, 1865-1915. They supplement each other. Now someone needs to produce a similar study dealing with the clergy and moral problems between 1848 (Mexican War) and 1864 (Civil War).

Henlee Barnette

Man and Christ. By A. C. Reid. Durham: Duke University Press, 1954. 85 pages. $2.00.

Packed within the pages of this slender volume is the basis of a Christian philosophy which is intellectually respectable and spiritually sound. The author, Professor of Philosophy and Psychology, Wake Forest College, devotes the first three chapters to the problem of man in relation to nature, knowledge, and conflict. He notes the issues raised by such men as Copernicus, Darwin, Kant, and Locke for the Christian faith. Clearly and concisely he presents the basic tenets of these thinkers and their implications for religion.

A final chapter, Man and Christ, tends to become homiletical and does not adequately come to grips with the philosophical problems of epistemology and truth raised in the preceding discussions. For example, he simply states the existence of God, the immortal soul, and absolute moral principles. Nevertheless, this incisive volume is worthy of a wide reading. Those who need clear perspectives in their search for an adequate philosophy of life will find this book to be a valuable one.

Henlee Barnette

Interpreting Paul's Gospel. By Archibald M. Hunter. Philadelphia: Westminster Press, 1954. 144 pages. $2.50.

This book is a brief, excellent treatment of the theology of the Apostle Paul and its modern application. Most of the material was contained in the seven James Sprunt Lectures delivered by the author in Union Theological Seminary, Richmond, Virginia, in March, 1954.

The first section of the book deals with "The Gospel According to St. Paul" in discussions that center around Paul's concept of salvation as past event, present experience, and future hope. Part Two builds on the first and affirms its relevance: Hunter calls this division "The Gospel According to St. Paul for Today." The topics discussed (sin, deliverance, newness of life, and hope) are related to the twentieth century predicament and outlook. Hunter does not take Paul's teaching always literally, but he understands the apostle well and takes note of the relevance of his teaching for today.

The author's style in writing as in his earlier books, is clear and vivid. For the preacher, it will provide not only a fine review of Pauline thought but many provocative ideas for expounding that thought today.

H. E. Turlington

Introduction to American Education, by Paul R. Mort and William S. Vincent, New York: McGraw-Hill Book Company, Inc., 1954. 435 pages. $4.75.

To those who are inclined to think that teachers of education are concerned primarily with method and only incidentally with content, this comprehensive volume should prove revolutionary—if they could be induced to read it. It is one of the notable "series in education" of which Harold Benjamin is consulting editor. The authors are professors of education in Teachers College, Columbia University, and well represent T. C.'s leadership in the field of improvement of teaching and learning.

The authors display thorough historical knowledge and penetrating insight as they discuss the role of education in the making of America. They are not content to tell the story of American education but undertake to show how theory and practice have evolved from the day of small beginnings to the vast educational system—or systems —that have largely shaped the American genius and given to us our present complex society. "We have attempted," they say, "to sketch the contributions of psychology, sociology, anthropology, economics, government, history, philosophy, and the development of teaching and administrative theory and practice." Yet, true to their belief that education is not transmission, they have

sought to accomplish their tremendous objectives "in a way that will create insight." The book maintains a fine balance between history and philosophy, the facts and their interpretation. The reader is impressed with the truth that one cannot know American history apart from the history of American education. Recently there has been a tendency to disparage teachers and teaching, in part because of the low salary level which has made ambitious young people shrink from teaching as a career. While the fact is recognized that teaching is not a money-making profession, the power of education and its place in the determination of human destiny are made clear. The reader senses that these authors are committed to teaching as a ministry, not just as an occupation.

A much needed service is rendered by taking the reader into present-day schools, good, bad and indifferent, and showing him just what is going on. The failure of many teachers, from kindergarten to university, to discard outworn methods and to make use of the newer creative methods is not condemned in order to exalt methodology, but to show that poor methods mean poor learning of content, hence the turning out of vast numbers of "graduates" who have accumulated credits but who do not possess integrated education or character.

The third part of the book is devoted to "the science and method of education." No particular "school" is followed, but description is given of educational technology which is being found fruitful in the practice of teachers who know their subject matter, their goals, the persons whom they teach, the world in which they teach, the techniques of teaching, and who are aware of the partnership of science and the arts. If it were practicable, this book should be required reading for all who teach, especially on the secondary and college and graduate school level.

G. S. Dobbins

Conquering the Seven Deadly Sins. Lance Webb, New York: Abingdon Press, 1955. 224 pages. $3.00.

Too many of the contemporary self-help books which purport to give guidance to emotionally confused people do not come to grips with the various kinds of self-enchantment which theologians have historically identified as sin. Thank goodness we have a book in Lance Webb's *Conquering the Seven Deadly Sins* which effectively overcomes this vitamin deficiency of the spirit in an admirable way.

Several other factors distinguish this book as different from the same old stuff we get in books that give six easy ways to be happy without having an inner change of heart, without being reclothed in a

right mind and without having changed one's total direction in his conversation of life.

First, Webb gives a penetrating analysis of contemporary man's encounter with the seven deadly sins—Pride, Envy and Jealousy, Anger and Intolerance, Dejection, Avarice, Lust and Gluttony, and Anxiety and Worry—without leaving his reader long on analysis and short on creative ways through the temptations that are common to mankind. He lays hold of the resources of the Gospel in Christian Agape in the gather community of the Church to the breaking of the power of Sin.

Second, Webb's analysis and synthesis both reflect a pattern of interpretation that is new and fresh. He lays hold of the poets and dramatists of history and of contemporary life to clarify his insights. This is something more than just the "three points and a poem" approach to homiletics; rather, the reader of this book will finish it with a fresh understanding of Dante, Spenser, Goethe, and Langland. He will see in the contemporary drama a penetration of the sham as well as the poignant suffering of the modern man. Webb, more than most preachers, has caught the prophetic note in the poetic and the dramatic, the very place at which the Biblical message came to its fullest flower in the Old Testament period, and to which Jesus and the Apostles turned for understandings, solace, and insight.

Third, Webb's answers to the power of sin are not new, but they are freshly clarified interpretations of the Biblical doctrines of redemption through faith in Christ, participation in his death, burial and resurrection, and consecration through a surrendered life of trust in God with all one's heart. The Holy Spirit provides the righteousness and peace through the Love of God. One is particularly grateful that the author draws upon the resources of Christian interpretations of man's dilemma with sin rather than parrotting some scientist's words to shore up his own ideas. He occasionally refers to psychiatry and its interpretations, but he does not peddle the wares of another discipline. He is confident of his own heritage.

This reviewer felt that the book fell short at one or two rather important points. First, the author does not clarify sufficiently the relationship between corporate and personal manifestations of sin. He does not come to grips with the psychological depths of the doctrine of original sin, for instance. One does not expect this of a man of his tradition, but as a theologian, one is obligated to point out shallowness at this point. Second, the *demonic* character of man's self-enchantment is not assessed fully, either from the point of view of Biblical theology or from the philosophical contribution of persons like Buber and Tillich. Third, the author could have strengthened his approach to the lay mind, to whom this book is aptly

addressed, if he had not assumed that lay people have even heard of the seven deadly sins. Many ministers would be hard put to it to say just what these sins are and where they were first described. Lay people will be even more unlearned at this point. Fourth, this reviewer could not but read the author's statements that anxiety and worry are sinful as being either semantically poor communication or actually confusing and wrong. The anxious and worried person who most need the author's insight at this point will become all the more anxious and worried about being so. It is a vicious circle in sick people. At this point, the author's message is for the well and not the sick. Such an approach lacks psychological information at the point of a clinical understanding of the compulsive obsessional thinking of many lay people who will read the book.

But these criticisms in themselves indicate that this book challenges the reader to think for himself, does not reassure him that all is well when it really is not, and yet gives him solid meat to chew upon. The pastor's homiletical imagination will be fired at every turning of the way, and the new and vital illustrative material used here will not have to be copied into the pastor's notebook. It will be difficult for him to forget, it is so vivid and vital.

Wayne E. Oates

The Daily Life of the Christian. By John Murray. New York: Philosophical Library, 1955. 122 pages. $2.50.

This book was written for the express purpose of providing a practical guide for laymen to help them in solving their own personal problems. The author, who is minister of Emmanuel Congregational Chuch, Cambridge, England, deals with issues as work, home, leisure, courtship and marriage, money, community responsibility, the welfare state and patriotism. A timely chapter is concerned with the Christian and his observance of Sunday. Another chapter of merit deals with movies. While some movies are worth while, the author observes as a whole they present a perverted view of the purpose of life by portraying the chief end of man as to see life and enjoy it forever. Success, money, power, sex are exalted as the fundamental values of life. Again they present an unrealistic world filled with cars, servants and ample resources of every kind: love is described as "a fleeting and turbulent emotional experience, a mixture of passion, lust and sugary sentimentality that causes crooners to croon, the film stars to swoon and the gullible to imitate." (page 44). Moreover, in the moral sphere films assume that it is normal to drink, swear, take the law into their own hands, give expression to their desire and passions without considering the moral

consequences of doing so. Finally, films tend to glamorize sin and to gloss over its real nature.

Here is a book which deals with many problems facing the Christian. It is written in a scholarly, sane, and courageous manner. This volume may well serve as a basis for a series of sermons or of talks and discussions with groups of young people.

Henlee Barnette

The Library of Christian Classics, Volume VIII: Augustine: Later Works. Selected and translated with Introductions by John Burnaby. Philadelphia: The Westminster Press, 1955. 359 pages. $5.00.

This volume includes three works published between A.D. 410 and 420. These are: (1) *On the Trinity,* of which only Books VIII, IX, X, XIV, AND XV are translated in full (though a good introduction describes the first seven books, and a summary is given of Books XI, XII, and XIII); (2) *On the Spirit and the Letter,* before Augustine's involvement with Pelagian polemic, and in which his doctrine of grace is positively stated; and (3) *Homilies on I John,* in which the author appears pre-eminently as a preacher of charity. The *Homilies* have been considerably abbreviated in translation. Each treatise is brought before the reader with a good introduction. Indexes and select Bibliography enhance the value of the book.

The Library of Christian Classics is beginning to shape up as one of the important contributions to the contemporary theological student for his understanding of the nature and thought of Christianity. Any educated layman could also study the volumes with profit.

This is the kind of materials of which to build a working library. Such volumes carefully studied and critically evaluated will increase one's stature as an interpreter of the Chistian faith.

T. D. Price

The Library of Christian Classics. Vol. VII: Augustine: Confessions and Enchiridion. Newly translated and edited by Albert C. Outler. Philadelphia: The Westminster Press, 1955. 423 pages. $5.00.

Professor's Outler's volume well deserves its place in the series to which it belongs. Outler's own style (compare his introductory essay) has literary verve and flash not altogether unlike his North African subject. The *Confessions* reads delightfully throughout, whether in the penetrating self-examinations of Book One and fol-

lowing, the poignant references to Monica of Book Nine, or the abstruse reflections on Time of Book Eleven.

The Enchiridion poses fewer problems for the translator, one would think. The argument is straightforward and relatively uninvolved. The work is a mature representation of the thought of the *Doctor of Grace.*

The Introduction is a lively essay in interpretation; these are some learned notes (one wishes the series made more such possible); and a highly select bibliography.

This is the kind of thing of which serious ministerial libraries should be made. To be bought and studied.

T. D. Price

Rufinus: A Commentary on the Apostles Creed (Ancient Christian Writers, No. 20). Translated and annotated by J. N. D. Kelly. Westminster, Maryland: The Newman Press, 1955. 166 pages. $2.75.

Rufinus, translator and disciple of Origen, friend and then foe of Jerome, lived from *ca.* A.D. 345-410. His *Commentary on the Apostles Creed* was written shortly after A.D. 400. Perhaps too strongly influenced in his expositions by Gregory of Nyssa and Cyril of Jerusalem, the work on the Creed is solid enough. The work is important chiefly for the view it allows of popular Christian teaching at the beginning of the fifth century, and for its unique importance of its testimony on the evolution of creedal forms.

Following an able introduction, Dr. Kelly, who is also author of the fine *Early Christian Creeds* (Longmans, London, 1950), gives us the translation and a wealth of learned notes.

One of the finest aids to the serious study of early Christianity, now available to American and English students, is the series *Ancient Christian Writers.* Our thanks to the general editors and to Dr. Kelly.

T. D. Price

The Person of Christ. By G. C. Berkouwer. Translated by John Vriend. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1954. 368 pages $4.00.

Among the books on the person and work of Christ which have come to the attention of the reviewer only Emil Brunner and D. M. Baillie have proven as provocative as this volume by the distinguished Professor of Systematic Theology in the Free University of Amsterdam, Holland. It is amazing how much he has taken into consideration both the critical and conservative contributions to

this central doctrine of our faith. This type of learning is deplorably lacking in much schismatic theologizing today. If Christology reaches a solid footing in current discussion it must surely be along the lines of Berkouwer's balanced procedure if not always to his conclusions.

Happily his conclusions are usually as balanced as his procedure. The English reader may be confused by some preoccupation with local problems in Dutch theology, but even these excursions involve principles of vital importance for all considerations in other countries. However, at a few places true Christology is argued on a false foundation. This seems to be the case when G. Sevenster's argument for the pre-existence of Christ in the Synoptic Gospels is mentioned with favor (pp. 53, 167). Too much is based on the traditional meaning of *monogenes* in the Gospel of John (p. 175f.)

Chapter IX ("The Humanity of Christ"), a searching criticism of the Docetic tendencies of Roman Catholic theology in comparison with the more Biblical insights of Protestant theology, may surprise some by the steadfast defense of the humanity of Christ. This in no sense weakens the previous chapter on the deity of Christ. The chapters on the sinlessness argues strongly that Jesus was not only free from original and actual sin but that he was not able to sin.

The last three chapters defend the one person in two natures, anhypostasy, and the humiliation of Christ in relation to the vogue of "incognito" in Dialectical theology. In brief, the author is an advocate of Chalcedonian and Calvinistic Christology, but he sheds light at many places where considerable darkness has prevailed. Those who have read widely in the vast literature on Christology will be able to assess fully the profound scholarship of this volume.

Some minor misprints should be corrected in a new printing: "became" (p. 21), "rejunction" (p 150), "anhypostacy" (p. 306), "mustery" (p. 310), "ephypostacy" (p. 359). "Strausz" (p. 26, 366) is "Strauss" in English, and a period should take the place of a comma in the last line of p. 286.

Dale Moody

The Harvard Divinity School, Its Place in Harvard University and in American Culture. Edited by George Hunston Williams. Boston: The Beacon Press, 1954. 366 pages. $5.00.

No book, in a long while, has more variously fascinated the reviewer than this one. In Part One, the story of Harvard Divinity School is told in the three periods of its history (from soon after 1808 to 1840, from 1840 to the early 1880's, and from the 1880's to 1953); and its internal and external relations are defined. Three issues recur throughout the history, and with these Editor Williams

deals in his essay of Introduction: (1) the proper relationship between general and professional education; (2) the relationship, within the University dedicated to Veritas, between the claims of reason and the claims of revelation; and (3) the problem of the relationship of the University to the Commonwealth. In the conclusion to Part One, the Editor deals with the University as a third force in Christendom, alongside of State and Church—the three representing respectively reason, law and revelation. "The University should not become a church, any more than the Church should become political or the democratic State take on the sanctities of a church." Since we are citizens of one or more of these, and since our lives are affected for good or ill by them all, we can be indifferent to none. Especially is this true in a time when representatives of each of the three would infringe the rights and usurp the authority of the other two.

The Second Part of the volume is made up of Supplementary Essays, which assess the place of the Harvard theological tradition in American culture. Here, again, the Editor's long Excursus on "The Religious Sources of the Idea of a University," is worth more than the price of the book, and should be studied by every one concerned for the confusion and indecision which mark the contemporary educational scene. Especially is the volume a *must* for theological teachers.

T. D. Price

Revelation and the Modern World. By L. S. Thornton. Westminster: Dacre Press, 1950. 339 pages.

Since the publication of *The Incarnate Lord in* 1928, Lionel S. Thornton has been recognized as one of the profoundest thinkers nutured by Christian faith. His *The Common Life in the Body of Christ* (1942) is one of the most important contributions to the understanding of the church and the Christian life that has appeared. The proposed trilogy on *The Form of the Servant,* of which *Revelation and the Modern World* is the first volume, attempts to relate Biblical Christology and ecclesiology to the problems of the modern world. Thornton is as rewarding as he is vigorous and the serious theological student should neglect nothing that comes from his pen.

The first book (*Revelation and Culture*) of this volume is a searching critique of Liberalism, especially in reference to the divorce of form and content in Christian faith. Revelation neither transcends, nor is it the product of its environment, but by identification with human history, God in the form of the servant transforms the media of revelation. Liberalism is, therefore, a failure in the effort to extract a core of truth from historical revelation.

It is this atomistic approach to Christian thought that has produced the present disintegration of the Christian community.

The second book (*Creation and Orthodoxy*) traces the structure of orthodoxy in contrast to the separatism and dualism manifested in the ancient heretic Marcion and in the modern thought of Protestant Liberalism. Against the background of sacrifices and eucharistic teachings, a ground of unity is found in the interpretation of creation, church and scripture in a single whole. The historical clue to wholeness is found in the theology of St. Irenaeus, for whom Thornton has more praise than either Aulen or Brunner. Only John Lawson (*The Biblical Theology of St. Irenaeus*, ch. 11) has related Irenaeus' recapitulation theory with as much insight as is found in this second book. The image of God, another idea elaborated in Ireanaeus, is described as spread "over the whole order of the new creation as gathered up into the new Adam and again extended in his new family of redeemed mankind." (p. 184).

The third book (*The Form of the Whole*) continues the application of the ideas of recapitulation and the image of God, but the climax of the argument is reached with the introduction of Thornton's modern mentor. This mentor is none other than Gottfried Wilhelm Leibniz (1646-1716) whose monadology becomes as important for Thornton as Irenaeus' idea of recapitulation. With the help of Leibniz, Thornton is able to state his persistent principle of interpenetration with such cogency that one is left with the happy thought that this may avoid both the dead weight of false tradition and the devastating implications of demythologizing.

More than once the difficult discussions of Thornton will tempt the devotees of "fresh" theology to turn aside from the laborious elaboration of minutiae, but the reader who endures to the end will surely be saved from the "lucid" conclusions of Liberalism. We expect to read the book again—when we recover!

Dale Moody

Childhood and Society, by Erik H. Erikson, New York: W. W. Norton & Company, Inc., 1950. 397 pages. $3.75.

This book has begun to attract the widespread attention which it deserves. The author had his early training in Vienna and was of course strongly influenced by Sigmund Freud, Anna Freud, and August Aichhorn. He was graduated from the Vienna Psychoanalytic Institute, and began his clinical career as a child analyst. Coming to America, Dr. Erikson was associated with the Harvard Psychological Clinic, where he was introduced to the "personality theory" given currency by that school and teachers and writers in this field at Yale.

The author proceeds almost entirely by way of the case study method. The studies are focused on anxiety in young children, apathy in American Indians, confusion in veterans of war, arrogance in young Nazis. Recognizing the work of Freud and his successors in making possible a better understanding of mental illness and personality abnormality, the author goes past the individual to the study of the ego's roots in social organization. He points to the obvious but often overlooked fact that "all people start as children and all peoples begin in their nurseries." From this viewpoint, the psychoanalyst is essentially "a new kind of historian," in that he becomes part of the historical process which he studies.

The author's conclusions are not of the "armchair" variety but follow inductively from his case histories. These histories, both individual and collective, are as fascinating as fiction and sometimes even stranger. A new world of understanding of childhood is opened up. While Freudian interpretations may not always be acceptable to the non-Freudian reader, the materials constitute primary sources of lasting value to all who deal with children and see them as the bearers of the culture from age to age.

G. S. Dobbins

The Song of Songs. By Robert Gordis. Volume XX in the series of *Texts* and *Studies* of the *Jewish Theological Seminary*. New York: The Jewish Theological Seminary of America, 1954. 108 pages.

Robert Gordis, an active rabbi ministering to his own congregation, and a teacher connected with the faculties of Columbia University, the Jewish Theological Seminary, and the Union Theological Seminary, sets out to dispose of several theories relative to the *Song of Songs*. With just a brief reference, he lightly lays aside the old allegorical interpretation, and then goes on to spend some effort to disprove the view that the book is the ritual of a pagan fertility cult. The dramatic theory is given a death blow as the author shows that such a theory can only be held when there is reconstruction and inference as to dramatic setting. His own theory concerning the book is that which is shared by men on various sides of the theological fence, such as H. H. Rowley and Edward J. Young. It is the suggestion that the theme of the book is human love, the book itself being a "lyrical anthology, containing songs of love and nature, of courtship and marriage, emanating from at least five centuries of Hebrew history, from the days of Solomon to the Persian period."

The author suggests that the two basic tenets of religion are "love for God," and "love for man." The *Psalms* present "love for God." It is only natural, according to Gordis, to have a parallel book, The *Song of Songs,* which presents "love for man."

Quite valuable is the method in which the author discusses his material. His work is divided into three sections. In Part A, which he calls "Introduction," he labors with the uniqueness of the book, the various theories about the book, the question of date, authorship, motifs, parallels, and stylistic traits. Part B, which he simply calls "The Song of Songs," is an excellent translation of the book. An admirable feature here is the way the author has separated what he believes to be the individual songs in the collection, and prefaces them with an introductory comment. Whether or not one agrees with the idea that the book is a symposium, and not a unit by one author, the arrangement above gives insight into the beauty of the passages. Part C is a verse by verse commentary. The commentary is based on, and deals with, the Hebrew text. Important and difficult Hebrew words are printed and discussed. Thus the commentary is quite valuable for the student.

If one is looking for a brief and easily readable treatment and analysis of the *Song of Songs*, he should acquire this work by Robert Gordis.

Ralph Elliott

The Christian Oope. By T. A. Kantonen. Philadelphia: Muhlenberg Press, 1954. 114 pages. $1.50.

With Christ this book on eschatology begins and with Christ it ends. In five chapters the major topics pertaining to the Christian hope are discussed with freshness and balance. The author's broad knowledge of recent European theology, especially in Finland, makes the book of special value to those confined to English. An examination of the notes and bibliography introduces the reader to the best contributions of continental thought.

The point of view is neither that of C. H. Dodd's realized eschatology nor of the extreme apocalypticism of Albert Schweitzer. Nearest to the anticipated eschatology of Rudolf Otto, the author comes to conclusions on debated points that avoid extremes both in Catholicism and in Protestantism. Several times a question mark has been put in the margin only to be erased after a few more sentences were read, but a few remain. Examples are the suggestion that a "new body" is created "in the heavens," (p. 32) and that the church must fight sin and unbelief in the Millennium (p. 68).

The monumental book on eschatology has not yet been written, not even Althaus, but the most critical reader will find it difficult to conclude that Kantonen lacks either courage or conviction.

Dale Moody

The Fundamentals of World Peace. By A. Hamer Hall. New York: Philosophical Library, 1953. 112 pages. $3.00.

The world wants peace. It was the author's purpose in this book to find a way to international understanding and peace. He finds that the principles of peace already exist in terms of the rights of man and eight foundation stones, which are "the emanation of God's government," and that these principles should be established at home and abroad. The eight essentials to world peace are: (1) unity not isolation; (2)conciliation; (3) law and governments; (4) a place by a police force to maintain order; (5) civil and religious freedom; (6) self-government, self-determination, freedom of choice; (7) subservience to none, possession by none; and (8) economic freedom based upon supply and demand. Whenever and wherever these principles have been ignored disaster results, says the author, as seen in the events at Versailles, Yalta, and Potsdam.

Here is a brief but incisive analysis of the basic principles for the achievement of peace in our time. Perhaps the author is a bit too optimistic about the application of his rules to the problem of war. It is not too difficult to describe the principles of peace. The real problem is to get them infused into the international situation.

Henlee Barnttte

If You Need Healing Do These Things. Oral Roberts. Tulsa, Okla., Healing Waters, Inc., 1952. 130 pages.

This is the twelfth printing of a book, the dust jacket of which says has sold 273,100 copies as of the date of printing. The author takes a direct, unequivical, and literal use of the words and acts of the Bible as a method of operation in his faith healing. He adds an array of his own procedures, such as asking a radio audience to set a time and place their hands with him on their radios as he prays that they be healed. The things that one is to do if he is to be healed are: 1. Know that God's will is to heal you. 2. Remember that healing begins within. 3. Use a point of contact for the release of your faith. 4. Turn your faith loose—now! 5. Close the case for victory. 6. Join yourself to companions of faith.

The author believes that faith is always rewarded, usually with health, and through faith one can "write his own ticket with God." He talks in the second person as he writes to the person who supposedly needs healing. He writes in a very direct, suggestive and simple way so that even the least educated could make out his meaning.

A direct comment is needed about this kind of approach to healing. First, the author must be thanked for having affirmed

the concern of the Eternal God for man's health and well-being, but he should be criticized for having made it central to God's concern. All healing, of whatever kind, is temporary, and the author does not take into consideration that all people sooner or later do die. Second, the author should be thanked for having reached a fretful and anxious crowd of suffering people that more sophisticated ministers never touch, but at the same time he should be criticized for leading them into an idolatry of health rather than the worship of God, who is God whether we live or die. Third, the author should be challenged at the point of the validity of the diagnoses of the healings he is supposed to effect through his healing procedures. For instance, a patient's own diagnosis of cancer may simply be the *fear* of cancer, which most certainly yields to religious suggestion, whereas cancer itself would only indirectly yield in such a manner. Thus the absence of dependable medical authority would border upon malpractice on the part of the author of the book. Likewise, such absence casts some real doubt as to the efficacy of his measures or the validity of his reports of healing.

Finally, however, one may ask if this phenomenon is not stark testimony against the established denominations who have been timid beyond the right which the Biblical record gives them in exploring the real and vital relationship between religion and health.

Wayne E. Oates

How Christian Parents Face Family Problems. By John Charles Wynn. Philadelphia: The Westminster Press, 1955. 138 pages. $2.50.

Here is a book on family relations which was not written from an ivory tower but by a parent of three children. The Christian family is plagued, the author observes, by the selfsame concerns that attack nearly every other home. But its reaction is different, because Christianity affords the family divine resources. The book is divided into two main sections: Christian Family Relations Day by Day and Some Special Concerns of Parents. Some of the particularly helpful chapters are: "Discipline in the Christian Home," "The Family Worship Together-Hurriedly," "Interpreting Sex to Our Children," "If Young People Date Roman Catholics," and "Facing the World With a Handicapped Child." These and the other chapters make this volume one of the most timely and practical guides in the area of marriage and family relations.

Henlee Barnette

How to Start Counseling. William E. Hulme. New York: Abingdon, 1955. 157 pages. $2.50.

The main questions the pastor on the field and the inexperienced student tend to ask alike about pastoral counseling are: "How does a pastor get his people to come to him? How does he find time to do this counseling when he has so many other things to do? How does he carry on a counseling program in a small town or rural community where he does not have a formal relationship to people? How does he set up his procedures in such a way that his counseling is a function of his whole church program and not simply a private hobby of his own?"

William E. Hulme confronted these questions himself and had them asked him by other pastors also. He confronted them himself as a pastor of a college community. He has had these questions asked him by other pastors in conferences on pastoral counseling. He attempts systematically to answer them in his book, *How to Start Counseling.* His suggestions take into consideration the social context in which counseling happens, and the interacting field of relationships of which the one-to-one function of the individual counselor is only a part. A vital social realism pervades the book, and the author pitches his premise at the conviction that the contact with a counselee is of crucial importance. Making it and making it well are of utmost importance.

Whereas the author has no axe to grind with any school of counseling, he does give wholesome corrective of much misinterpretation of client-centered therapy whereby pastors overlook the necessity of taking initiative in pastoral relationships. On the other hand, he suggests ways whereby initiative can be taken in calling, in letters, and in a variety of other ways without damaging interpersonal relationships to parishioners.

Wayne E. Oates

Hardness of Heart. By E. LaB. Cherbonnier. Garden City, New York: Doubleday and Company, 1955. 188 pages. $2.95.

The theological taster is almost sure to stop reading this book before the climax is reached, but the reader who goes on to the "Hearts of flesh" will be rewarded. More an analysis of sin in modern society than a systematic statement of the doctrine of sin, the book has a real message for the devotees of the "latest thought" on things sexy and subtle. Here is a hefty hope they will read the volume with understanding.

Part I (*Man, the Religious Animal*) presents the patient in his problem of a hard heart of sin, and if we are not mistaken his discussion of relatedness smites at the very heart of the problem of per-

sonality so profoundly pictured in Reinhold Niebuhr's *The Self and the Dramas of History*. Throughout the book the author seems never to disagree with Niebuhr, and, tell it not in Harvard, never to agree with Paul Tillich. Here a modern myth of mediocre thought is exploded: the myth that Niebuhr and Tillich are "brother under the skin."

The phrase "brothers under the skin" is borrowed from Part II (*Partial Eclipse of the Biblical Understandings of Sin*) in which Cherbonnier with real discernment sees the same error in both Augustine and Pelagius! "The final and crowning irony of the Augustinian position," the author argues, "is that it issues logically in a self-righteousness not less repugnant than that which it opposes." (p. 117). The substitution of law for love promotes an impasse for which neither Augustine and Pelagius nor Luther and Erasmus escaped.

Part III (*Validation of the Biblical Understanding of Sin*) is a constructive effort to salvage the truth in both Augustine and Pelagius by using love as the archimedean point for the understanding of sin. At a few places more clarity could be desired, but genuine progress is made. The rest of the book is a type of modern iconoclasm that decapitates rationalism, idealism, humanism, communism, nationalism, and cynicism with considerable vigor.

This is Cherbonnier's first book. We hope it is not the last.

Dale Moody

Revelation 20. By J. Marcellus Kik. Philadelphia, Pennsylvania: The Presbyterian and Reform Publishing Company, 1955. 92 pages. $2.00.

The conservative criticism of modern dispensationalism comes as a surprise to many advocates of the notes of the *Scofield Reference Bible* who assume that such is "the faith once for all delivered." It is not always a pleasant fact for militant millenialism to learn that their specific system, dating back to J. N. Darby, is no more than a century old. The Augsburg Confession of A.D. 1530 actually condemned the millennialism of the Anabaptist. (Article 17). Since the Reformers did not greatly alter the Augustinian interpretation defended in this volume by Kik, it may claim most of the centuries of Christendom. This should be kept in mind by those who fervently claim that "he who is neither pre- nor post- is preposterous."

Several solid works, of which *Prophecy and the Church* (1945) by Oswald T. Allis is the best example, have offered criticisms that can hardly be ignored. The author of this volume like Allis puts forth a modified version of amillennialism as a serious alternative

to pre-millenialism. The fact that Professor Ray Summers and Professor Edward A. McDowell have written commentaries on Revelation from much the same point of view gives lively interest in the subject among Southern Baptists.

With this word of commendation must go some honest criticism of Kik. It does not seem that those who have part in the first resurrection participate in the second, and this makes it difficult to identify the two resurrections of Revelation 20:4-6 with the two resurrections of John 5:24-28. Since this is the very foundation of Kik's argument, it seems fatal. With full appreciation for any light that can be shed on the heated subject, the reviewer is at the present persuaded that the argument in George Ladd's *Crucial Questions About the Kingdom of God* (Chapter 7) is considerable proof that *ezesan* means the same in Revelation 20:4 as it does in Revelation 20:5. Both have to do with the bodily resurrection. The arguments against many points of the dispensational system are cogent, but amillenialism argues beyond the evidence in the effort to prove that we are now in the millennium!

Dale Moody

The Psychology of Human Learning. By McGeoch and Irion. New York: Longmans, Green and Co., 1952. 594 pages. $5.00.

This is the second edition of a book that has found increasing favor since its appearance. Such tremendous strides have been made in the field of psychology since the earlier books on "psychology of education" that a new and fresh approach has long been needed. Whereas the older emphasis was on the teacher and teaching, the newer concern is for the learner and learning. No less attention is given to theoretical considerations, but the universe of personality has been discovered and is being explored.

The death of Professor McGeoch laid upon his colleague, Professor Irion, of Tulane University, the burden of revision with a view to bringing the volume more clearly into line with recent psychological thought. That Professor Irion has behavioristic learnings he does not deny, yet he has sought to maintain the more idealistic philosophy of McGeoch. The influence of E. L. Thorndike is recognizable, but much more account is taken of dynamic factors and less on "instincts" and conditioned response learning. Contemporary psychology is reflected in the excellent chapter on "Learning as a Function of Motive-Incentive Conditions." This viewpoint is shown in the definition of "motive or motivating condition" as "any condition of the individual which initiates and sustains his behavior, orientates him toward the practice of a given task, and which defines the adequacy of his activities and the completon of the task."

At once this is recognized as a wide departure from the determinism of the older behaviorism.

The discussion throughout is on a graduate level yet is written with sufficient simplicity and clarity to make it understandable and useful to teachers without technical training in the psychology of education.

G. S. Dobbins

Unwilling Journey. By Helmut Gollwitzer (Translated by E. M. Delacour). Philadelphia: The Muhlenberg Press, 1953. 316 pages. $3.50.

This book contains the diary of a German Lutheran minister, assistant to Niemoller and successor at Berlin-Dahlem, who was drafted into the German army and later surrendered to the Russians on Ascension Day, May 10, 1945. As a prisoner of war he worked in labor camps in Russia. At an indoctrination center he began a serious study of Marxism and concluded that Stalinism is not a perversion of Marxism, but its logical ending. He observed how Communism crushes the "humaneness" of both Russians and Germans. Moreover, he was convinced that the Soviet System made Hitler's Reich seem "little more than the work of a dilettante." Society in a P.O.W. camp, he concluded, is socialist society in miniature. The economic misery of the world was not due to "capitalism," but to an undeveloped capitalism.

Released in December of 1949, the author, at the suggestion of friends, wrote this moving spiritual chronicle. No one can read it without being enriched and encouraged in his own spiritual pilgrimage.

Henlee Barnette

Personal Idealism and Strong's Theology. By Carl F. H. Henry. Grand Rapids 6, Michigan: Kregel Publications, 1951. 233 pages. $3.00.

No Baptist theologian has had more influence on Baptists in America than has A. H. Strong. Many conservatives speak of Strong as if he were dateless in theological teachings, but Professor Henry has demonstrated a genuine relation between personal idealism and Strong's theology, especially in the mature years of Strong's thought.

The earlier period of Strong's theology (1867-1892) was influenced more by Ezekiel Gilman Robinson and evangelical experience than by ethical Monism which influenced Strong in the later years.

With detailed research Professor Henry traces his development in the direction of Strong's thought through these formative years.

In 1894 the inflence of ethical Monism made a turning point in Strong's theology that has too often gone unnoticed. Strong, however, cannot be blamed for the poor discernment of the reader. The preface of 1906 in *Sytematic Theology* is honest and plain enough for all, but Henry has given careful attention to this change not only in the *Systematic Theology* but also in his other writings.

The evaluation of Strong's final position gives attention to both general and specific issues with balance and fairness. For those who use Strong for readings in theology, this volume will prove to be of great value as a guide. It is a solid study of one of the most remarkable men in the history of Baptist theology, but who also was a child of his day.

Dale Moody

Counseling With Young People. By C. Eugene Morris. New York: Association Press, 1954. 144 pages. $3.00.

This is a practical handbook for youth leaders such as student religious counselors in colleges, Sunday School leaders in churches, directors of religious education, etc. It is not technical volume on psychotherapy, nor does it presume to offer a short course in professional counseling. It is not filled with technical terms, but written with the average youth leader and church worker in mind. It simply gives plain information as to where and to whom seriously disordered persons should go for help. The book shows the relationship between counseling and group leadership, interprets the many needs that youth have for physical expression and self realization, takes into account the problems of human growth and development, interprets extensively the process of counseling, the role of the leader of youth in the process of interviewing and counseling, and ways whereby the leader may interpret his work as a counselor. The most valuable section to this reviewer was the section on the ethics of counseling, a subject too often neglected in such treatises.

Wayne E. Oates

People's Padre. An Autobiography by Emmett McLoughlin. Boston: Beacon Press, 1954. 288 pages. $3.95.

This is McLoughlin's own story of the work for social betterment in Phoenix which made him famous. There are two foci of the book. The first, and primary, is the trials and victory of bringing health and housing to a slum neighborhood of an American city. The second is the opposition encountered from the Roman

Catholic Church, in which McLoughlin was a priest. Mr. McLoughlin finally renounced his ordination and became a private citizen in order to pursue his social betterment program. The book is fascinating reading and leaves a lasting impression upon the reader. It inspires Christian social concern.

Guy H. Ranson

Self-Understanding. By Seward Hiltner. New York: Scribner's, 1951. 224 pages. $2.75.

A road map of the first stages of self-knowledge in the world of today—that is what this book aims to be and in actuality is. Seward Hiltner has taken the results of our present-day knowledge of human development, of the lags and retardations of growth in plain evidence in the neurotic anxieties of our age, and of the basic Biblical and theological accounts of man's spiritual pilgrimage as materials for his book. He weaves these into a cogently meaningful pattern which is more than a series of sermons on disconnected subjects. This is the criticism of the most devastating kind that can be leveled at most self-help books: they are disconnected sophisms on first one and the other of the aches and pains of contemporary man. Hiltner, however, gives an ordered discussion that has movement, direction and a realistic idealism.

The content of the book considers, in a readable but not a self-conscious "attempt-at-hypnotizing-the-reader" style, the problems of self-understanding the key concept of the determinative nature of our attitudes toward our personal historical experience, the relationship of this key concept to psychological and religious concerns, the problem of anxiety, the problem of freedom, sexual maturity, and the connection between social action and personal insight. This is not a "bootstrap religion" approach to these problems, but an effort to explore the wisdom of the race in focus at the point of each of the issues discussed, making much of it available to the reader.

The pastor will do well to hand this book to college students, young parents, and people in the middle years particularly. Hiltner takes the large bills of research among psychologists and theologians and breaks them down into common coin for human nature's daily food.

Wayne E. Oates

The Self and the Dramas of History. By Reinhold Niebuhr. New York: Charles Scribners Sons, 1955. 246 pages. $3.75.

Pleasant surprises came with the publication of this unusual book. The report that Professor Niebuhr had taken a period of enforced leisure left his former students and other friends concerned

about the future. At time encouraging news came, but little did we know that he was busy during a period of two years putting together some of his profoundest thoughts on one of the most important themes.

Taking his clue from Martin Buber's book, *I And Thou,* Part I describes the self in relation to itself, others, and God. Dialogue is the right word, for Niebuhr rises above the soliloquies of Saint Augustine into the freedom of the soul in encounter with reality. This is the uniqueness of the self that leads to the ultimate meaning of life.

Part II discusses the attitudes toward the self in the two components of Western culture. The Hebraic emphasis on the freedom of the self in the movements of history has mingled with the Hellenic search for rational structure and patterns behind the changing dramas of history.

Part III deals with the self in community. Only by finding a center beyond itself in relation to others can the self find fulfilment. This view of the self explains some of the passion for social justice so characteristic of the author. This insight on the self in relation to others leaves the reader looking for some light on immortality, but this gets only a brief mention (pp. 236f.). May we express the hope that he will explore this topic to make the book a total success.

The book contains twenty-three brief chapters that may be adapted for daily reading just for the good of the soul.

Dale Moody

Counseling Technics in College and Secondary School. Revised Edition. By Ruth Strang. New York: Harper, 1949. 302 pages.

Counseling in the context of an educational institution has many things in common with all other types of counseling. However, the context, the objectives, and the resources of the counselor and his counselee are unique to such an extent as to make student counseling and guidance a specialized form of counseling. Ruth Strang is the nation's best authority on this kind of counseling and her book is definitive both at the point of her mastery of the research of others and at the point of her own creative synthesis and contribution. Pastors of college community situations will have a comprehensive grasp of the guidance program as it is or should be in effect on a college campus, and their own efficiency as a counselor of students will be improved by the systematic and time-saving approach suggested by Strang. This is a standard text-book, and seminary courses in student counseling are incomplete without it.

Strang's point of view is progressive and synthetic, rather than that of a person who has chosen a particular school of therapy and

ruled out all others. She deals with the problems of orientation to counseling, observation, rating scales, the use of autobiography and other documents, the content and procedure of the interview, the use of projective technics of testing, the values of cumulative personnel records, the strengths and limitations of the case history approach, and a review of therapeutic methods.

Wayne E. Oates

Religion and Human Behavior. Edited by Simon Doniger. New York: Association Press, 1954. 233 pages. $3.00.

A symposium of articles on the ways in which psychiatry, psychology, and religion are converging into a growing partnership in man's search for security and salvation. They are edited by Simon Doniger, the editor of the journal *Pastoral Psychology.* He states the purpose of the book as being "to bring together the thinking and practices of some of the most outstanding representatives of the sciences of human behavior on the one and religion on the other—as an illustration of (and hopefully, as a stimulant toward) a growing partnership between the two great social institutions mostly concerned with man's destiny and well-being."

The relationship between psychiatry and religion is dealt with by Karl Menninger, Lloyd E. Foster, and Carl Binger. A distinctly Biblical contribution is at hand in the article by Paul Johnson on "Jesus as a Psychologist" and the one by Frederick C. Grant on the "Gospel for an Age of Anxiety." John S. Bonnell raises the question "Is Faith Healing Valid Today?" The more distinctly pathological reactions of man are dealt with in articles by Bonaro Overstreet, Wayne E. Oates, and O. Spurgean English. Of great relevance for religious education are the articles by Willard Sperry, Fritz Kunkel, Wesner Fallow, and Randolph Crump Miller. Seward Hiltner effectively relates pastoral psychology to the process of pastoral counseling and to a constructive theology.

Reading this book will give the reader a crystallized introduction to the thinking of many authors who have later developed these articles into more extended treatments.

Wayne E. Oates

The Task of Christian Education. By D. Campbell Wyckoff. Philadelphia: The Westminster Press, 1955. 172 pages. $2.75.

For some years before World War II many in the field of Christian education took extreme positions concerning pupil-centeredness, held precariously-based optimistic views about the nature of man, and regarded content as only indirectly important.

More recently, however, an increasing number of Christian educators, rethinking the bases and tasks of Christian education have been seeking to bring together a sound methodology based upon psychological and social principles, and the traditional message of the Christian faith. The present concern is that Christian education make its task that of finding and utilizing the most effective means to help persons to know and exemplify in life the historic recorded Christian message of the Bible.

In just such a perspective this book has been written. Dr. Wyckoff continues to hold the principles of pupil-centeredness and selectivity as vitally important, but he re-emphasizes the necessity for teaching the content of the Christian faith, without which there can be no truly Christian education. The book's context is the local church, and Dr. Wyckoff deals with the task of Christian education as it is related to aiding persons in the development of the life in Christ and the transformation of personality. He discusses the function of curriculum, the use of methods, and the placing of responsibility for accomplishing the task.

It is true that Dr. Wyckoff reiterates much of what many others have said and are saying, but he does it briefly, concisely, and clearly and thus makes a contribution to present thinking in the field of Religious Education. All who are concerned with the task of Christian education in the local church will find this a helpful as well as a very readable book.

S. P. Landry, Jr.

Multiple Counseling, A Small Group Discussion Method for Personal Growth. By Helen Irene Driver. Madison 4, Wisconsin: Monona Publications, 1954. 280 pages. $5.00.

"Multiple Counseling" is the name given by Dr. Driver to a counseling procedure in which personal interviews with the group leader supplement the group discussions. The author became interested in the therapeutic values of the group discussion method when she saw its use in British hospitals in Warld War II. After the war she did doctoral research on the small-group discussion as a learning medium.

This book draws heavily upon the insights of Educational and Medical Psychology. It should be emphasized, however, that this "method" is not limited to therapeutic uses in the narrow sense of the word, since the fifteen groups whose history is given include not only psychotic and neurotic, but "normal" groups as well. The maturity levels of these groups ranged from high school seniors through college students to older adults.

High school and college teachers will profit from this book, as

well as leaders of the small groups which are the life of the church.

It is unfortunate that a disjointed format and a style which tends to be obscure are handicaps in getting at the core of the book. In the list of references on the science of personality no mention is made at all of any work by Harry Stack Sullivan, Andras Angyal, or Gardner Murphy.

Albert L. Meiburg

The Root of the Matter. By Margaret Isherwood. New York: Harper and Brothers, 1954. 180 pages. $3.00.

Here is another study in the connections between religion, psychology and education. Drawing upon the years of her teaching experience, Miss Isherwood presents the case as she sees it for the integration of the insights of dynamic psychology into religious experience and education. Among her sources are Jung, Whitehead, Boisen, Allport, and Bertrand Russell whose statement gives the book its title: "The root of the matter is a very simple and old fashioned thing . . . The thing I mean—please forgive me for mentioning it—is love, Christian love or compassion." (p. 73.) There is even a reverberation of the *Harpers Magazine* article by Priscilla Robertson (Dec. 1952) which some *Review and Expositor* readers will remember.

Persons seriously concerned with improving the quality of religious living will find this a thought-provoking book, although they will not agree with many of Miss Isherwood's conclusions. The reviewer appreciates Miss Isherwood's judgment that there is need for more extensive training of ministers in the life sciences, but he feels that the argumentative tone with which the book opens is about twenty years behind the contemporary scene. He also feels that the author's somewhat facile indictment of our age as radically skeptical may reflect her British and California background more accurately than it does the contemporary cultural climate of the South.

The later chapters on "Stumbling Blocks in Learning to Love," and "Experience of Beauty: Its Relation to Religion" are very refreshing.

Albert L. Meiburg

Quackery in the Public Schools. By Albert Lynd. Boston: Little, Brown and Co., 1953. 282 pages. $3.50.

This is a defense of public education. Mr. Lynd, a former professor at Harvard and now a member of a school board, seeks to rescue the public schools from the educational quacks who have

gained control of them. He examines public education from the lowest grades through the training of teachers and administrators. His contention is that the professional educators are in large part ignorant of our cultural heritage and are bent upon destroying true education. Everyone who has any concern for public education should read this book. It should awaken citizens to the sad situation in the schools and stir them to action to save public education from the enemies who control it.

Guy H. Ranson

Pastoral Care. By J. Richard Spann. New York: Abingdon, 1951. 272 pages. $2.50.

J. Richard Spann prepared this symposium of articles on pastoral care written by nineteen men who are outstanding in the particular area of pastoral care on which they write. Spann has so organized the book that the general and specific, the historical and the contemporary, and the individual and the social aspects of pastoral care are kept in balance. Furthermore, the treatments are set within the context of the growing life of the church as an institution rather than some other agency such as a hospital, or a penal institution. The course of the book moves along the line of the particular problems of the different age groups of the church family and how they make themselves into felt needs for pastoral attention.

This book provides an excellent outline for a course in pastoral care which a ministerial association wuold want to consider, and provides a basis of communication between pastors themselves as well as one they could hand to a pulpit committee in acquainting them with the actual work of a pastor.

Wayne E. Oates

Ways to Psychic Health. Alphonse Maeder. New York: Scribners, 1953. 200 pages. $3.50.

Orthodox psychoanalysts have only recently begun to consider *briefer* forms of psychotherapy. Maeder, a psychotherapist who broke away from Freud, Jung, and others, has discovered ways to psychic health that both shorten the length of treatment and lay hold of deeper resources of spiritual regeneration through a combination of medical psychotherapy and religious interpretation. The book includes fifteen case histories from the doctor's own practice, demonstrating his procedures.

The most valuable thing about the book is the author's own

autobiographical references as to how he entered upon his medical practice as a convinced positivist. Then he says: "The life history of my patients as well as their frequently disturbing questions forced me to face up to the problem of religion . . . My medical practice uncovered my confusion in this area. I went through a personal crisis. Friends helped me to bring to the surface my inner resistances. It was thus that I became occupied with religion, first as a personal matter and later as a general human concern . . . I came to the conviction that man by himself cannot save himself and that in the final analysis no person can help another. Man is so deeply embedded in his egoism and isolation that only a humble self-surrender to God, the personal God, can really bring about a liberation and a transformation."

Wayne E. Oates

One and Holy. By Karl Adam. Translated by Cecily Hastings. New York: Sheed and Ward, 1951. 130 pages. $2.00.

These were lectures delivered in 1947 to a gathering of the *Una Sancta* movement. Karl Adam, the eminent professor emeritus in the catholic theological faculty of the University of Tubingen, here seeks to give a theological basis for a proper understanding of the "phenomenon of Luther."

First is examined in the light of history, the cause of the breach which came in the Church in the sixteenth century. More than anything else it was a belief on the part of the reformers that the Church's essential mark of Holiness had been dimmed which led to the breaking of its institutional unity.

Next follows a study of reformation teaching—with special reference to the measure of "catholic" truth which it contains. The work is concluded with a review of conditions on which the reunion of Rome and Lutheranism could be achieved.

Adam's insights are often genuine and stimulating. The reviewer cannot *hope* for such an *unio fidei* of these two churches, but he joins the author in the hope for a spread of an *unio caritatis.*

T. D. Price

A Dictionary of Pastoral Psychology. Vergilius Ferm. New York: Philosophical Library. 336 pages. $6.00.

Pastoral psychology, like many new and unsystematized areas, is plagued with words, words, words which both create a feeling of in-groupness among the people who spend most of their time with the data, and a feeling of having been left out on the part of people who do not. A dictionary of pastoral psychology, the purpose of

which is to define psychological terms and topics which have relevance for the minister, therefore, should be of real help in establishing understood communication. Special contributions on highly specialized subjects have been written by six contributors in addition to certain ones by the editor. For instance, parapsychology comes in for consideration.

In a short length of time the pastor can get guiding lines from the various articles of this dictionary for developing his own research on the topic of his interest. One weakness in the book could have been strengthened by consulting Hinsie and Shatzky's *Psychiatric Dictionary* in which the original and primary sources are quoted verbatim in giving definitions of psychiatric terms. Likewise, the history of the changing connotations of words would be helpful in more cases.

As usual Philosophical Library charges too much for their books.

Wayne E. Oates

We Can Win Others. By Theron Chastain. Philadelphia: The Judson Press, 1953. 115 pages. Paper bound, $1.00.

Since his graduation from the Seminary in 1939, Dr. Chastain has served churches in the West and more lately as superintendent of missions under the American Baptist Convention. Always evangelistic in his preaching and pastoral care, Dr. Chastain has more recently given especial attention to the stimulation and guidance of evangelistic efforts of the churches in the Pacific area. This book is an excellent manual for pastors and churches seeking to be perennially evangelistic. The author goes to the practice of early Christians for his pattern, seeks a biblical basis for evangelism, describes the evangelistic church, sets forth a strategy of action, and details helpfully the several types of methods that have been tried and found fruitful. It is interesting to note that he does not give much space to the "revival." The emphasis throughout is on the church as an agency of continuous soul-winning. The final chapter on "Personal Growth and Development" gives evidence of acquaintance with the literature of group dynamics and of the psychology of personality. Pastors and teachers should by all means add this book to their source materials on evangelism.

G. S. Dobbins

Becoming: Basic Considerations for a Psychology of Personality. By Gordon W. Allport. New Haven: Yale University Press, 1955. 106 pages. $2.75.

Ministers tend to share the popular stereotype of psychologists which caricatures them as being antagonistic to religion at its best, always eager to point to religion at its worst as a justification for

their rejection of the validity of the religious interpretation of life. This stereotype applies to enough psychologists accurately to keep it alive and kicking.

But the informed minister is not swayed by stereotypes, nor does he depend upon the small fry of a profession to give him his knowledge of what that profession is and should be. He gets his own opinion from reading what the great men of the field write.

Gordon Allport is one of the genuinely great men of the field of psychology. He is professor of psychology at Harvard. He presented the contents of this book as the Terry Lectures at Yale University. His objective was to present in condensed form the basic considerations for understanding the growth and development of personality. In the short scope of a hundred pages he brings to gether the data and the theories of mental science into a meaningful whole.

Allport says bluntly that whereas religious growth is not exempt from stoppages of progress in spiritual maturity, nevertheless religion also "provides the forward intention that enables man at each stage of his becoming to relate himself meaningfully to the totality of Being." He says further that "a psychology that impedes the understanding of the religious potentialities of man scarcely deserves to be called a logos of the human psyche at all."

This little book is a must for every informed minister.

Wayne E. Oates

How to Be a Modern Leader. By Lawrence K. Frank. New York: The Association Press, 1954. 62 pages. $1.00.

Anything written by Lawrence Frank commands immediate attention of those who are acquainted with the contemporary literature of social psychology. This small book contains the essence of Dr. Frank's writing in many other volumes on the subject of leadership. It is an indispensable guide for those who are "born to leadership, or who achieve leadership, or who have leadership thrust upon them." The author's background of understanding of group dynamics gives him the right to emphasize the word "modern" in his discussion of the leader. The eight brief chapters are classic statements concerning kinds of leadership, common factors in leadership, organization, the leadership process, purposes and objectives, leadership in action, problems of leadership, and leadership as personal development.

G. S. Dobbins

The Living Flame, Being a Study of the Gift of the Spirit in the New Testament. By Maurice Barnett. London: The Epworth Press, 1953. Distributed in the U.S. by Alec R. Allenson, Inc., 81 W. Van Buren St., Chicago 5, Ill. 152 pages. $3.50

T. W. Manson writes in the brief foreword to this book that the author began to study the Holy Spirit a good many years ago as an "academic exercise." It is the impression of this reviewer that the author is still practicing exegetical calisthenics despite the intervening years of active ministry. In his own words, "these pages offer no originality, save that materials already available have been brought together in my own way." (p. vii.)

It may be said, however, that the author does draw upon such respected men as Wheeler Robinson, A. B. Davidson, Alfred Guillaume, E. F. Scott, James Stewart, and P. G. S. Hopwood. In the mood of an affirmative faith he discusses varieties of spirit-related phenomena in the Old and New Testaments, how these were explained by those who experienced them, and their significance in relation to such Early Church problems as glossolalia and Montanism.

Albert L. Meiburg

The Intimate Life: The Christian's Sex-Life. By Norval Geldenhuys. New York: The Philosophical Library, 1952. 96 pages. $2.75.

A mixture of fact, fancy, prejudice, and sentimentality about the intimate sexual behaviour of persons. The main contribution is a detailed description of the rhythm method of birth control, for which the author claims both scientific and spiritual superiority as a means of the control of human fertility. The main weakness is the absence of a first-hand analysis of the science of sex behavior, in that the author is dependent on a varied collection of authorities; and, also, the absence of an ordered theology of sex based upon a realistic understanding of the Biblical theology.

Wayne E. Oates

The Real Enjoyment of Living. By Hyman Judah Schachtel. New York: E. P. Dutton, 1954. 192 pages. $2.75

A prominent Jewish Rabbi, Chief Rabbi of the Congregation Beth Israel, in Houston, Texas, gives a series of common-sense discussions of such themes as the normal life, happy marriage, successful parenthood, the sense of humor, etc. The author says that it is not theological or religious, but is addressed to the common lot of those who would rejoice in life and celebrate the happiness of being alive regardless of circumstances. Nevertheless, the man's deep affirma-

tion of the reality of God and the sacredness of personality shines through. This is another—and a superior—self-help book. However, it lacks the theological seriousness of a book like Lance Webb's *Conquering the Seven Deadly Sins.*

Wayne E. Oates

How to Test Readability. By Rudolf Flesch. New York: Harper and Brothers, 1951. 56 pages. $1.00.

This brief manual summarizes the scheme of Mr. Flesch for measuring readability as set forth in his full-length books, *The Art of Plain Talk, The Way to Write,* and *The Art of Readable Writing.* The "tests" undertake to reduce to mathematical formula the insistence of Professor Flesch that writing is more readable in proportion to the shortness of words, the fewness of words to a sentence, the small number of sentences to a paragraph. A chart is given by means of which a given piece of writing may be measured on a scale from "very easy" to "very difficult." Mere mechanical counting of syllables, sentences, paragraphs must be supplemented by the counting of "personal" as over against "impersonal" words and "human interest" expressions as over against "abstractions." Perhaps few writers who really have something to say will take the Flesch tests very seriously as they write, but after having written the tests may be usefully employed for purposes of revision.

G. S. Dobbins

When God Moves In. By Arnold H. Lowe. New York: Harper, 1952. 191 pages. $2.50.

Twenty four sermons in which the author makes use of psychological insights and moves toward specific problems of his hearers and readers such as the intolerant conscience, confrontation of man's greatest mystery, "nobody's children," etc. However, he does so by dealing with the universal and abiding needs of mankind which are simply mirrored and exemplified in specific problems. Whereas he deals with specific problems such as the relationship of parents and children, he does not whittle them down to little themes. He gets at the greater issues of the spirit involved by relating human life to what is written in the Hebrew-Christian Bible.

Wayne E. Oates

Beyond Despair. By G. Ray Jordan. New York: Macmillan Company, 1955. 166 pages. $2.50.

Eighteen essays around the theme of victorious living through a "spiritual report" with God constitutes this most recent volume by G. Ray Jordan. Professor of Preaching and chapel preacher at the

school of theology, Emory University, Dr. Jordan is remembered as the author of *You Can Preach* as well as a dozen or so other books.

The purpose of the present work is inspirational. Little can be said, therefore, in a critical way regarding the content, since its evaluation is largely a matter of taste. However, it seems to this reader that there is some lack of consideration of the insights of existential theology which has certainly not been timid in discussing despair. The author outlines his essays in five or six points each of which is stated simply and then illustrated from current events, history, literature, and the Bible. These illustrations which form the major part of the book's contents are generally interesting although at some points the author seems to have had to work hard to make them fit.

Albert L. Meiburg

Into Manhood. By Roy E. Dickerson. New York: Association Press, 1954. 117 pages. $2.00.

A competent family life counselor gives the pre-teen and early teen age boy dependable information and insight as to the relationship between their sexual and moral problems. This is a book a pastor could safely hand to the parents of young boys and, if need be, to the boys themselves. It is written in plain and clear style, unencumbered with difficult words beyond the span of a boy's vocabulary. Pastors sometimes complain that most of the pastoral aid material on this subject is written for college people, beyond the vocabularly of the uneducated person. This book will be helpful to people of very restricted educational backgrounds regardless of age or sex.

Wayne E. Oates

Men of the High Calling. Edited by Charles Neider. New York and Nashville: Abingdon Press, 1954. 238 pages. $3.50.

Charles Neider has compiled an anthology of fourteen engrossing stories, each built around a priest, minister, or rabbi who has become part of our fictional literature. The familiar figures of Ian MacLaren's *Little Minister of Drumtochty* and Lloyd C. Douglas's *Dean Harcourt* meet together here with Father Brown of G. K. Chesterton's detective stories and Mr. Hooper of Hawthorne's *The Minister's Black Veil.* Less familiar but fascinating are the stories by Tolstoy, Werfel ,and others. The author's names above suggest the wide range of plot, setting, and style employed to produce impressions of humor, drama, and pathos.

This book has excellent value as illustrative material and is highly readable as entertainment. It will be a fine selection for a church library.

Albert L. Meiburg

Disciplines of the High Calling. By Perry Epler Gresham. Bethany Press, 1954. 176 pages. $2.50.

Here is material to which the minister may turn for literary companionship as he struggles with the problems of his own personhood. The author, whose background is that of a college president and teacher as well as that of a preacher, has given this material as lectures to ministers.

Perhaps the previous oral delivery explains the somewhat disconcerting style. The short and abrupt sentences may have seemed much different in oral delivery, but they make bumpy reading. A little more variety in sentence structure would have made this book easier to read.

One does not attempt originality in discussing such perennial pastoral concerns as the disciplines of the study, the pulpit, and the parish. Nevertheless, there is a refreshing effect that comes when a seasoned minister shares his own reflective thought. The chapter on "The Fellowship of the Inadequate" expresses the enduring challenge which faces God's ambassador in his awareness of his finitude. This throws him the more heavily upon resources of an eternal dimension.

This book would be helpful in workshops and refresher courses for ministers, or for use with men considering and recently entered upon the pastoral calling.

Albert L. Meiburg

Manners and Morals of the 1920's. By Sister Mary Patrice Thaman, C.PP.S.

This lively discussion of the thought and action of Protestant, Jewish, and Catholic leaders during the "roaring Twenties" as reflected in religious periodicals is a clear picture of the churches' reaction during that decade. The book is well documented, delightfully written, and throws light on one of the most interesting decades in the history of our nation.

Henlee Barnette

Mennonite Life. By John A. Hostetler. Scottdale, Pennsylvania: Herald Press, 1954. 31 pages.

Mr. Hostetler now offers to his readers a "Mennonite" companion to his earlier booklet on the "Amish."

Here, pictured from the inside, are glimpses into Mennonite beliefs, practices, institutions, and international activities. Delightful and inspiring.

T. D. Price

Conscience in the New Testament. By C. A. Pierce. Chicago: Alec R. Allenson, Inc., 1955. 151 pages. $1.50.

Readers who have benefited from the translation of Eichrodt's *Man in the Old Testament* and Cullman's *Baptism in the New Testament* will appreciate this recent title number 15 in the series, "Studies in Biblical Theology." The work is a study of *Syneidesis* in the light of its sources with special reference to Paul. The author feels that the assumption of a Stoic origin for the Pauline *syneidesis* is inherently improbable.

Mr. Pierce's monograph is compact, yet thorough and competent. His style is lively. Concluding chapters on "Conscience in the Modern World," and "Conscience and the Church" help to point up the pastoral relevance of the subject. This is "must" reading for the seriously Biblical pastor.

Albert L. Meiburg

Pain and Other Problems. By J. C. Wordsworth. London: George Allen and Unwin, 1954. 159 pages. 12/6.

With tongue in cheek, the author has penned a readable criticism of some modern philosophies such as those of Russell, Ayer, and Ryle. The point of attack is the problem of pain which, says Mr. Wordsworth, is not a problem for the theologian alone, but for the scientist and philosopher as well. If the epistemology of positivism and materialism was consistent there would be no meaning to language, not to mention metaphysics. Hence, he concludes, let not individualists or skeptics speak of "common humanity" or "the brotherhood of man" since the phrases have their origin in a very different creed. The book is done in excellent print.

Albert L. Meiburg

The Counseling Interview. By Clifford E. Erickson. New York: Prentice-Hall, Inc., 1950. 174 pages.

The Director of the Institute of Counseling, Testing and Guidance and Professor of Education at Michigan State College, Clifford E. Erickson, has written this readable and carefully outlined book on interviewing. He helps the pastor to improve his own counseling in many ways, although this book was not written with the pastor in mind. The audience to whom it was written is that group of educators who counsel with young people in college settings. The same basic principles of respect for the individual, conservation of time, correlation of counseling with other duties, and modification of therapeutic theory to fit practical limitations, however, applies to the guidance counselor as apply to the pastor. This is a book aimed

to help the counselor in routine adjustmental types of counseling, not to help him more than to know when to refer people who need therapeutic help with deep-seated emotional pathology.

Wayne E. Oates

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Youth and the Christian Community. By Rowena Ferguson. New York: Abingdon Press, 1954. 137 pages. $1.00.

America's Spiritual Recovery. By Edward L. R. Elson. New York: Fleming H. Revell Co., 1954. 189 pages. $2.50.

Tomorrow Is Today. By James H. Robinson. Philadelphia: The Christian Education Press, 1954.

Mission On Main Street. By Helga Bender Henry. Boston: W. A. Wilde Co., 1955. 200 pages. $2.75.

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Highways of Worship. By Mary Beth Fulton. Philadelphia: The Judson Press. 92 pages. $2.00.

Forever Triumphant. By F. J. Huegel. Grand Rapids, Michigan: Zondervan Publishing House, 1955. 86 pages. $1.50.

Bible Women of Faith. By Hazel G. Neal. Anderson, Indiana: The Warner Press, 1955. 158 pages. $2.00.

A Christmas Story and Its Easter Sequel. By William Allen Knight. Boston, Mass.: W. A. Wilde Company, 1955. 80 pages. $1.50.

The Episcopal Church and Its Work. By Powel Mills Dawley. Greenwich, Conn.: The Seabury Press, 1955. 310 pages. $2.50.

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